standard, 3 are Upper Primary and 122 are Lower Primary schools. These Lower Primary schools include 16 zanāna classes taught by peripatetic Christian teachers, working under the superintendence of missionary ladies, who instruct 252 *pardanashin* Hindu ladies in their homes. There are also two Kindergarten girls' schools, one in the town of Balasore and the other at Sāntipur, which are working very satisfactorily.

The most noticeable feature of female education in the district is that, owing to the increased popularity of co-education, as many as 3,791 girls (which is almost equal to the number receiving instruction in girls' schools) attend boys' schools; and in this respect Balasore occupies perhaps the highest position among Bengal districts. Special measures have recently been adopted for encouraging female education, such as the establishment of Model Primary schools for girls both by Government and by the District Board, the employment of female teachers in greater numbers, and the appointment of peripatetic *darzis* and sewing mistresses to teach sewing in girls' schools. Notwithstanding all these efforts, the progress of female education is hardly equal to that of the male population, and female education is still very backward. Considering, however, how intense is the orthodoxy of the Oriyā, the advance has been on the whole very great; and in this connection the following remarks may be quoted from the Government Resolution on the General Administration Report of the Orissa Division for the quinquennial period 1900-01 to 1904-05:—"The Lieutenant-Governor is gratified to note that remarkable progress has been made in education among girls during recent years. This has been particularly marked in Balasore. At the close of the last quinquennium the number of girls under instruction in that district was given as 2,005. In 1904-05 the number had risen to 7,462, or by almost 350 per cent."

CHAPTER XV.

GAZETTEER.

Arari.—*See* Chāndbāli.

Balarāmgarhi.—Village in the headquarters subdivision, situated 9 miles east of Balasore near the mouth of the Burābalang. The village formerly contained an English cloth factory, which was attacked by a force of Marāthā horse in 1748, but the latter were repulsed by the levies of the Nawāb. Writing in 1822, Stirling refers to the place as follows:—"The English had a fine country house surrounded with gardens at a place called Balrāmgerhi, near the sea, the remains of which may still be seen, and will always be viewed with interest from its having afforded a temporary shelter to several of the Company's servants, when Calcutta was captured by the armies of Seraj ud Dowlah, in 1756 A. D." The village was destroyed by the cyclone of 1831 and has never since regained its prosperity.

Balasore.—The principal town and administrative headquarters of the district, situated in 21° 30′ N. and 85° 56′ E., on the right bank of the Burābalang river, 18 miles from its mouth, though only 7 miles in a direct line from the sea. Popular tradition ascribes the derivation of the name to Mahādeo Baneswar, whose temple still stands in old Balasore. The legend runs that Baneswar was a demon living in the Dwāpara Juga, the third of the Hindu ages, who dwelt in the portion of the town now known as Sunāhat, a name (*sonita* or bloody) which recalls the fight between Baneswar's men and his daughter's lover Pradyumna, the son of Krishna, who came to steal her. This demon, it is said, established and named after himself the shrine of Baneswar, and it was his custom every morning to repair to this and to four other temples, Gargareswar at Remunā, Khajureswar near Shergarh, Bakreswar in the village of Bankeswar and Mani Nageswar in Bardhanpur; after having worshipped at each shrine and thus accomplished a journey of 40 miles, he would return to his palace at midday. The credulous still point to two tanks as marking the site of this palace and to the remains of the moat round the dwelling of his daughter Usā, whose name again

still survives in that of the village Usāmerha or more properly Usāberh, the dwelling place of Usā.

The name Balasore has been explained as being a corruption of Baleswar, *i.e.*, the young lord Krishna, or of Baneswar, meaning the lord of the forest; but it seems more probable that it is a corruption of Banāsura, the forest demon. It is noticeable that the four images connected with the legend face westwards, while other Hindu images face eastwards, and it is probable that the name dates back to a time when the country was under forest and aboriginal demon worship prevailed.

History. Balasore does not come into prominence till after the Muhammadan conquest, when a number of the soldiers of Kālā Pahār settled down at Kasbā, now a suburb of the town. Its rise as a commercial town does not date further back than the beginning of the 17th century, when the fine muslins and cotton fabrics woven by its weavers began to attract attention. It was at this time a favourite resort of the Mughal Governor Mīr Taki Khān, who built the masonry tank and reservoir and the mosque and gardens known as Kadam Rasūl. Taki Khān is still remembered at Balasore, where his character for piety stands high. A curious legend is current that his devotions used to be disturbed by the clashing of cymbals which accompanied the worship of a Vaishnava, Nanda Gosāin, whose temple is in Malikāspur, a suburb of the town. Taki Khān, accordingly, prohibited the noise, but the same evening, when the *naubat* or beating of drums at sunset was to take place, none of the drums would sound; and this state of things continued till the prohibition was withdrawn, when the drums again sounded as usual.

In 1740 Murshid Kulī Khān, the Governor of Orissa, rebelled against Alī Vardi Khān, and the two armies met at a place near Balasore. Mr. Beames has identified the battle-field with a place a mile north of the Civil Station where a long ridge of high land slopes down into the marshes between the Nuniājori and Burābalang rivers near the villages of Haripur and Dohoparā. The river surrounds this land on 3 sides, and it was thus admirably suited for a camp of defence; but this advantage was recklessly thrown away by the son-in-law of the rebellious Governor, who rashly advanced to meet the Nawāb and was completely defeated by him. A place a little to the south of this camp, on the high land now occupied by the station, was subsequently the scene of a battle between Alī Vardi Khān and the Marāthās. In 1751 Balasore was given up to the latter.

In those days the town consisted principally of the bazars which had grown up round the English and Dutch settlements

and of the suburbs lying along the river, then as now chiefly inhabited by Muhammadans, such as Kasbā, Muhammadpur and Nurpur. It was the headquarters of the Marāthā officers called *Faujdārs*, and various parts of the town have names recalling their residence in it. The village of Bhāskarganj was so called after the *Faujdār* Bhāskar Pandit (*circa* 1760); Lāla Kishor Rai is said to have founded the Lāla Bazar near Bārabāti and to have built a Bāraduāri or twelve-doored palace near that place; and Motiganj, now the centre of the town and the principal market-place, was founded by Motirām (1785-90), while the last Marāthā *Faujdār* Mayūrā Pandit lived on the site where the present Jagannāth temple stands. The rest of the town was covered with jungle and scrub, and the main road was that to Jagannāth, which ran through the town past the Gargariā tank to Phulwār Ghāt.

The town was finally captured by the British in 1803 during the Marāthā war. A force of about 1,000 men set sail from Calcutta and landed at Jāmpadā near Gabgāon, a village adjoining old Balasore on the east and 3 miles below the present town. They advanced along the river and were not opposed by the Marāthā horse till they were close to Bāliāghāt just below Bārabāti. Here there was a short skirmish with a body of Marāthā horse, and the British rushing forward attacked the Marāthā fort, which stood on the site of the old salt *gola*, and soon took possession of it. The Marāthās made but a faint resistance, and quickly evacuated the place, which the British quietly occupied.

European settlements.

The chief historical interest of Balasore, however, lies in the fact that it contained some of the earliest European settlements established in Bengal. As stated in Chapter II, the first English factory was established there by Ralph Cartwright in 1633 in response to an invitation from Mīr Kāsim, who is described as being "Governor of a town called Bollasorye, a sea-town where shipping was built,"—"a great sea-town," as it is called elsewhere in Bruton's account, "whereto much shipping belonged and many ships and other vessels built." The English, quick to see the necessity of a strong position, made their settlement on a long high ridge with the swampy Nuniājori winding at its foot and the Burābalang beyond; the site, which was called Bārabāti because it extended over 12 *bātis* (a *bāti* is equivalent to 20 *bighas*), is at present the principal quarter of the town and the residence of some of its wealthiest merchants. The factory itself was protected on one side by the river and on the other three sides by moats; and a native village, inhabited by the artisans and weavers who worked for the Company, soon sprung up round it.

East of it stood the old town of Balasore, stretching along the southern bank of the Burābalang up to a promontory known as the Point of Sand, on which the Mughals had erected a fort and batteries; these commanded the river for miles and protected the shipping in the dry docks made of mud on the southern bank of the river. It was this fort which was stormed by the English sailors under Charnock in 1687, when the whole town was sacked and plundered, the King's custom-house destroyed and the shipping burnt in the dock. Next year again an English force under Heath captured the town, and the Point of Sand, where the fortifications had been greatly strengthened, was once more carried by storm; the Mughal Governor then abandoned the new town, which contained his own palace, and after burning the English factory, retreated up country, carrying off with him two factors, whom he had made prisoners. The factory was reoccupied in 1691, but the prosperity of the port now began to be affected by the Burābalang silting up at its mouth, while commerce suffered from the Marāṭhā raids. When the English took Balasore in 1803, the factory was in ruins; and the only traces of it now existing are the old cemetery and a dilapidated two-storied building formerly used as the *kachahri* and now occupied as a native residence.

Of the Portuguese settlement no vestige remains. Stirling says that in his time the only remains of their settlement consisted of a small Roman Catholic Chapel having a wooden cross over the principal doorway; but this has now disappeared.

The Dutch settlement was less advantageously situated than that of the English, as the latter commanded the river and a convenient careening creek, and also had better means of access to the native town; while the Dutch settlement lay behind it and was cut off from the river and town by Bārabāti. The position was, however, a strong one, defended by natural moats and connected by a creek with the river. From the early records it appears that the Dutch acquired a plot of land at Balasore from Mutakid Khān, who was appointed Nawāb in 1645, but the first mention of them does not occur till 1664, when they had a dispute with the English about their boundaries, which was settled by the Nawāb Shaistā Khān. This settlement, which is still known as Hollandṣis Shahi or Ulan Shahi lingered on till 1825, when it was ceded to the British; its area is 7 acres, and the moat round the old factory, known as Ulan Nullah, and a graveyard containing two old monuments still mark its site.

The Danish factory was also fortified by a natural moat, which connected it with the river and defended it from land

attacks, and on the north there was a small dock for shipping. It was further up the creek, however, than the Dutch factory and was not so conveniently situated, being at a greater distance from the town. The land held by the Danes, which is 7 acres in area and is still known as the Dināmārdānga, was ceded to the British in 1846.

The French settlement, which is on the outskirts of the town, was never ceded and still remains the territory of that nation. Much of the land, which is still called Farāshdānga, has been washed away by the river, and the area is now only 38 acres. It is under the authority of the Administrator of Chandernagore, but is leased out annually by public auction. The existence of this small strip of French territory has at different times been a fruitful source of trouble to the authorities. It was at one time habitually used for the disposal of stolen property, and it was a centre for the smuggling of opium and other contraband articles; in 1883 it gave rise to a case in which the lessee was charged with kidnapping a man out of British territory.

The port.

The prosperity of the port began to decline when the Gangetic valley became the centre of British trade, and Calcutta grew into the chief entrepôt of commerce. The silting up of the river, also, aided its downfall; and as early as 1708, an English traveller, Captain Hamilton, found the river blocked by "a dangerous bar, sufficiently well known by the many wrecks and losses made by it." During the next century, the river and the sea threw up several miles of new land; and the town, which in 1708 was only four miles, as the crow flies, from the shore, is now seven. It still remained, however, the only port of which Orissa could boast, and though trade stagnated after the abandonment of the old settlement, it continued for some time to be a busy centre of the coasting trade. All the sloops plying along the Bay were built there in dry docks of mud, but the abandonment by Government of its monopoly of the salt trade and manufacture dealt a serious blow to its prosperity, and in 1876 the number of sloops belonging to the port had fallen to 79.

The development of False Point and Chāndbāli and the advent of the railway have still further diminished the importance of the port, which is now fast declining, as will be apparent from the following remarks recorded in the inspection report on the port for 1904-05. "The railway practically monopolizes all the export trade of the port. This year no coasting or foreign trade vessel has called for cargo, though 40,000 bags of rice were stacked waiting the arrival of bottoms for their conveyance to Colombo and Mauritius. As there is no probability of a vessel calling for this

rice, it is being sent to Calcutta by rail. Balasore has no cargo-boats of its own now, and when rice has to be shipped, the shippers have to bring boats from Cuttack, if they can be spared, which is seldom, as the loading of steamers at False Point keeps them fully engaged. The absence of boats is undoubtedly assisting to kill the sea trade of the port and driving it to the railway."

Though it includes an extensive bazar, the town is in reality little more than a collection of hamlets, the area included in municipal limits being 5 square miles distributed among 28 villages. It has developed considerably since the time when Stirling described it as "a large straggling town in an extremely unfavourable situation, on a low dreary plain deformed by numerous unsightly ridges and ant hills, near the muddy banks of the Burābalang." Its improved appearance may be gathered from the following account of a former Collector:—"When arriving at Balasore, the first thing that strikes one is the grand capacity there is for drainage. Going to the Civil Station is a constant move upwards, and when you reach the station, it is unlike any other in the Lower Provinces with which I am acquainted. There is a brightness and a European air about the place unlike most Indian stations. In the first place, Balasore is a perfect paradise to a gardener: roses, pansies, and every variety of flower seem to thrive, and to every house is attached a well-kept flower garden. In driving up to the Collector's house, therefore, one passes through a well drained clean bazar, and past one or two pretty compounds filled with every variety of flowers. A farther acquaintance with the place does not tend to remove the favourable impression conveyed at first sight."* The town.

The town is the head-quarters of the district, and the administrative staff includes a District Magistrate and Collector with three Deputy Magistrates, an Executive Engineer, a District Superintendent of Police, a Civil Surgeon, who is also Health Officer of the town, a Munsif, three benches of Honorary Magistrates and a Special Sub-Registrar. A proof range has been established at Chandīpur near the mouth of the Burābalang, and two Artillery Officers and a staff of Conductors and Sergeants are stationed at Balasore in connection with it. The town contains a jail, hospital, charitable dispensary, a Roman Catholic Mission with a school and orpharage, and a settlement of American Free Will Baptists. The jail has accommodation for 163 prisoners, who are employed on coir-pounding, oil-pressing, weaving of coarse cloths and carpets, and cane and bamboo work. The chief

* Cameos of Indian Districts, Calcutta Review, Vol. LXXXIX, 1889.

educational institutions are the Government High school and a High school maintained by the American Free Baptist Mission. Just outside municipal limits to the west are the quarters of a District and Assistant Railway Engineer together with the new station buildings. The railway bridge over the Burābalang, which was opened in 1900, is an imposing structure, though in size it does not compare with those over the Brāhmanī and Mahānadī in Cuttack; it is the only bridge in Orissa constructed in tidal waters.

The town is modern and contains few buildings of any antiquarian interest. The oldest of the Hindu temples are those of Baneswar and Jhāreswar, where a large gathering takes place on Sivarātri day in February. The Jama Masjid is said to have been built in the reign of Aurangzeb, and the Kadam Rasūl mosque was, as already stated, built by Mīr Taki Khān (1725-35) and contains his tomb. It is so named because a stone with a footprint, said to be that of Muhammad, is let into one of the walls. A stone bridge known as the Marāthā bridge on the 2nd mile of the Gopīnāth Mandir road, over which pilgrims visiting the Mahādeo Gargareswar temple pass, is believed to have been built by the early Hindu rulers of Orissa.

Among the most interesting remains in the town are the old European cemeteries. The oldest monument is one in the Bārabāti cemetery, erected in 1684 to the memory of the wife and son of Wilshaw, the captain of the Resolution, which sailed from England in 1682 with the Defence carrying Hedges, the new Governor of the Company's settlements; in 1688 it formed one of a small English fleet under Heath, which took two French ships in the Balasore roads. The same cemetery contains several other tombs of the 18th century and a curious pillar with a flag marked H. S. In the Ulan Shahi quarter is a brick pyramid erected in memory of Burgraaf Van Sevenhuisen in 1696, and in the Old Cemetery is the tomb of the wife of Kelsall, one of the earliest Residents of Balasore, who died here in 1751. Of a later date but scarcely less interesting is the monument erected in 1886 to the memory of Sir Henry Ricketts, one of the first and ablest Collectors of Balasore, with an inscription recording the fact that he served 12 years in Orissa and that "he never forgot Balasor nor the Ooreas."

The population is 20,880, of whom 16,671 are Hindus, 3,688 are Muhammadans and 510 are Christians. The residents include some of the leading zamīndārs of the district and a considerable trading community, the importance and wealth of which are rapidly on the increase. Some of the merchants are Oriyās and Bengalis, but the majority are Musalmāns, Mārwāris and men of Bombay;

among the local traders Telis are acquiring considerable local influence as large money-lenders.

The two daily markets are entitled to some notice. The more important is that in the centre of the town, belonging to the zamīndārs of the Mandal family, which contains some brick buildings occupied by fish and vegetable sellers. Here vegetables from Remunā and the villages near the town, sea-fish from Chandīpur on the coast, and fruit of various kinds, including pineapples, guavas, plantains and a species of orange from the Garhjāts, are brought for sale daily; and at the bi-weekly market there is a trade in brass and bell-metal ornaments and utensils, and in cloth, which is largely purchased by Santāli women from the Garhjāts. At the approach of the rains Chamārs bring umbrellas, hats and *pakhās* (coverings for the head and back) made of palm-leaf and bamboo. This market is under the control of the Municipality. The other market is situated on the Trunk Road and was constituted as a *sarai* for travellers. Provisions are the principal commodities sold in this bazar, which is let out annually by the Municipality. It contains lodgings for travellers and suitors in the courts, but with the advent of the railway its importance as a *sarai* for travellers is declining.

The climate of the town is good; and with the exception of outbreaks of cholera before and after the rains, and of malarial fever in September, October and November, there is little sickness.

Balasore Subdivision.—Headquarters subdivision of the district, lying between 21° 4′ and 21° 57′ N., and between 86° 21′ and 87° 29′ E., with an area of 1,155 square miles. Its population was 592,544 in 1901, as compared with 546,893 in 1891, the density being 513 persons to the square mile. It contains one town, Balasore, its headquarters (population 20,880), and 2,112 villages. After Balasore, Bāliāpāl is the chief centre of trade. The subdivision consists of a narrow strip of country shut in by the Bay of Bengal on the east, and by the hills of the Tributary States of Mayūrbhanj and Nīlgiri on the west, and bounded by the subdivision of Bhadrakh on the south and the district of Midnapore on the north. The Orissa Trunk Road, also called the Jagannāth road, runs almost parallel to the western boundary, together with the Bengal-Nāgpur Railway, which runs side by side with the road and crosses it here and there. On the east is the Coast Canal fed by tidal waters running parallel with the coast line. The soil is alluvial, but on the west the land is higher, and there is a reddish rocky soil interspersed with patches of jungle and young *sāl* trees, which are haunted by bears, especially near Basta. On the east

there are sand ridges bordering the sea with small tracts of jungle here and there, which are the habitat of deer, bears and leopards. The remainder of the subdivision is a level plain of arable land admirably suitable for paddy cultivation. The three principal rivers are the Subarnarekhā on the north, the Burābalang in the centre, and the Kānsbāns between Soro and Mārkunā. The first, which rises in Chotā Nāgpur, is tidal up to 15 miles from its mouth, and is liable to floods which destroy the crops within a distance of 4 to 12 miles from either bank. The Burābalang rises in the hills of Mayūrbhanj and runs from east to west to the Bay of Bengal in a winding course, the town of Balasore being situated on its banks at a distance of 7 miles from its mouth, as the crow flies. The last river is the Kānsbāns, formed by the confluence of a number of small hill streams. It drains a large tract, but its floods seldom cause any serious damage. All these rivers are very shallow and are fordable for about 8 months in the year, except in the lower reaches near the sea.

Bāliāpāl.—Village in the north-east of the headquarters subdivision, Bengal, situated on the Subarnarekhā river in 21° 39′ N. and 87° 17′ E. It contains a police station, inspection bungalow and dispensary, and is a considerable centre of trade. At the neighbouring village of Jāmkundā the fourth range of the Coast Canal leaves the Subarnarekhā. The village, which contains a canal inspection bungalow and a large lock, is the headquarters of an old family of Oriyā zamīndārs known as the Jāmkundā Bhuiyās, one of whose ancestors is said to have been a celebrated pirate; there is also a curious tradition that the head of the family is certain to die after the birth of a son. The estate, which extends over 21 square miles, has thrice been taken over by the Court of Wards.

At Karatsāl, 7 miles to the east, there are the remains of an old fortress, now overgrown with jungle, attributed to a chief called Karat.

Bastā.—Village in the headquarters subdivision situated on the Grand Trunk Road, 18 miles north of Balasore and 15 miles west of Bāliāpāl. It contains a police station, inspection bungalow and a station on the Bengal-Nāgpur Railway. Near the railway station in a part of the village known as Rājnagar or Nagar are the remains of a building said to have been the residence of a Marāthā chief. The village also contains the tomb of one of Kāla Pahār's captains, Shāh Husaini Shahīd, who fell here during the Muhammadan invasion.

Bhadrakh.—Headquarters town of the subdivision of the same name, situated in 21° 3′ N. and 86° 31′ E., on the bank

of the Sālandī at the 43rd mile of the Trunk Road below Balasore. Population (1901) 18,518. The town derives its name from the goddess Bhadrakālī, whose temple stands near the river. It consists of a group of hamlets covering about 3 square miles, and is divided into two quarters, the new bazar (Nayābazar) on the right bank of the Sālandī and the old bazar (Purānābazar) on the left bank. The former is situated near the Trunk Road and contains numerous lodging-houses for travellers, suitors in the courts and clerks in Government employ. Provisions are the chief commodities sold in this bazar. The real centre of trade is the Purānābazar, where the Muhammadan element is strongest. The *mahājans*, zamīndārs and merchants reside here, and there are stores for the sale of Liverpool salt, Madras salt and petroleum. The other principal articles of commerce are rice, kerosene oil, cotton and hides. Rice is bought up in large quantities by Bombay merchants either from the local rice dealers or through agents, who visit the smaller markets in the neighbourhood. In addition to the regular stores and shops, there are two markets held weekly on Wednesdays and Saturdays. The Wednesday or Yusufpur market is the most important in the district, and large sales of cattle, timber and fuel take place at it.

The town contains the usual subdivisional offices, a Munsifi, a subjail with accommodation for 14 prisoners, and a dispensary with 8 beds for male and 4 beds for female patients. It is partially protected from the floods of the Sālandī by three small embankments on its right bank, but flood water finding its way through the unembanked part enters the town through a causeway in the Orissa Trunk Road. A project is being considered for extending the right embankment round the civil station. The question of making an embankment on the left bank of the Sālandī below the Trunk Road has also been considered, but it seems likely that by restricting the river channel the right bank would be endangered.

The population is 18,518 and includes a considerable proportion of Muhammadans. After the invasion of Kālā Pahār a number of his soldiers settled down at Bhadrakh, and later in the time of the Afghān and Mughal rule their numbers were increased by a fresh influx of Muhammadans, who formed a large colony with a *Kāzi* to administer Muhammadan law. In later times it contained an English factory subordinate to th at Balasore, of which no trace now remains.

There are few buildings of any interest. A takes place at the temple of Kālī on the first day

year, the fair lasting 3 days. Rai Lakshmaniya, the last of the Sena rulers of Bengal, is said to have taken shelter here during his flight to Jagannāth after the capture of Nadiā by the son of Bakhtiyār Khiljī in 1195. The temple of Sāinthiā in the adjoining village of that name contains a strip of the bedding of Chaitanya, the reformer of Vaishnavism, who is said to have left it by the side of the Trunk Road during his travels in Orissa. It is regarded as a relic of great sanctity by the Vaishnavites.

Though living in the town is dear—there is a proverbial saying that half a seer of fuel costs a pice—the townspeople are prosperous, and it is said that even the beggars have lands. There are many respectable resident Musalmān families, and they are careful to maintain a position and to keep up social observances which distinguish them from the ordinary Muhammadan community in the mofussil. The principal family, known as the Bhadrakh Miāns, is of Afghān or Pathān descent; a curious result of their having lived among Hindus for so many generations is that they have an aversion to eating beef. The climate is considered superior to that of Balasore, but there are severe outbreaks of cholera in the season preceding the rains.

At Pāliābindhā, 6 miles to the east, there is a temple of Beranchi Nārāyan, which is the only place in the district at which the God Brahmā is worshipped. Near the temple is a well, which, it is said, remains dry throughout the year but fills miraculously on the morning of Chaitra Bāruni in March.

Bhadrakh Subdivision.—Southern subdivision of the district, lying between 20° 44′ and 21° 15′ N., and between 86° 16′ and 86° 58′ E., with an area of 930 square miles. Its population was 478,653 in 1901, as compared with 447,782 in 1891, the density being 515 persons to the square mile. It contains one town, Bhadrakh, its headquarters (population 18,518), and 1,246 villages. A large volume of trade passes through Chāndbāli port in the south. The subdivision is a level tract of alluvial soil, with a gradual slope eastwards to the Bay of Bengal; but to the west, where the boundary approaches the hills of Mayūrbhanj and Keonjhar, the land is higher and more undulating. It is watered by a number of deltaic rivers. The Kānsbāns forms the northern boundary of the Bāsudevpur thāna and flows eastward to the sea, like the Gomai, which is practically its lower channel. The Matāi, which drains the area east of Bhadrakh, [illegible] Coast Canal at Chāribātia and falls into the Dhāmra, [illegible] by the junction of the Baitaranī and the [illegible] Sālandī, which has its rise among the forests of

the Mayūrbhanj hills, passes through the town of Bhadrakh and falls into the Baitaranī; and the latter river forms the southern boundary of the subdivision. These three last rivers are tidal in their lower reaches. The Rebo and Kapāli are minor rivers which run a parallel course to the south-east and discharge themselves into the Baitaranī; and the Genguti is a channel issuing from the Baitaranī, which pursues a circuitous course to the north and then joins the Baitaranī again.

Chāndbāli.—Port in the Bhadrakh subdivision, situated on the left bank of the Baitaranī river, 8 miles west of its confluence with the Brāhmanī and 20 miles from its mouth, in 20° 47′ N. and 86° 45′ E. Population (1901) 1,826. It is connected with the interior by the Matāi, the Bhadrakh road and various tidal creeks; and with the sea by the Dhāmra and Baitaranī, the channel of which is marked out with buoys and beacons. The station is situated on a high but narrow sand ridge stretching from east to west for about a mile and a half, and contains a customs house, port office, telegraph and post offices, police station, staging bungalow and a dispensary with 10 beds for males and 8 beds for females. The river frontage is occupied chiefly by warehouses, lodging-houses and the bazar; and there is a second bazar and a flourishing market at the point where the Bhadrakh road diverges. Chāndbāli owes its existence to the enterprise of Captain McNeill, who 35 years ago sailed up the Dhāmra with Mr. Ravenshaw, the Commissioner of Orissa, with the object of discovering a suitable site for a port. Chāndbāli, which was then a small village occupied by a few fishermen's huts, was found to combine the advantages of high position free from all risks of inundation and sufficient depth of water in immediate proximity to the river bank. Captain McNeill obtained a lease for a small area of land by arrangement with the local zamīndār, and subsequently Government, recognizing the advantages of the site, acquired an area of 179 acres, which now forms the Chāndbāli Khās Mahāl. The lands leased by Captain McNeill eventually passed into the hands of the India General Steam Navigation Company and Messrs. McNeill & Co., to whom leases were granted by Government in 1877. The area held by the two companies now amounts to 12 acres, and besides offices and warehouses, contains a flourishing bazar occupying one-third of the area.

Chāndbāli is the most important port in Orissa, though its trade has been diminishing since the opening of the railway. The exports consist mainly of rice, and the chief imports are cotton twist, piece-goods, kerosene oil, salt and gunny-bags.

The value of the exports in 1905-06 was 33½ lakhs and of the imports Rs. 28½ lakhs. The trade in commodities is supplemented by a considerable passenger traffic, and in 1905-06 the steamers of the India General Steam Navigation and Railway Company and the Rivers Steam Navigation Company, which ply thrice a week, brought 41,500 passengers, while 40,800 passengers left the port.

At Arari, 6 miles to the north-west and 1½ mile north of the Baitaraṇī, there is a temple dedicated to Arareswar Mahādeo, which contains a large image of Siva. It is believed that people bitten by snakes will recover if brought there.

Chandīpur.—Village in the headquarters subdivision, situated in 21° 27′ N. and 87° 2′ E., on the sea-coast about 9 miles east of Balasore and 2 miles from the mouth of the Burābalang river. Population (1901) 627. Formerly an isolated place containing only a few huts, it has come into prominence since 1896, when the Ordnance Proof Department opened a sea range there. The headquarters of the Department and the small arm range are at Balasore, and Chandīpur contains the sea range, magazine and all the instruments necessary for proofs. The proof work, which is mainly carried on in the cold weather, is similar to that practised at Woolwich and at Shoeburyness. It includes big gun proofs, experimental work and the proving of various explosives and projectiles, such as fuses, star shell, shrapnel, lyddite shell and case shot. The sea range, which is bare at low tide, is marked out to 10,000 yards, but is capable of extension up to 20,000 yards. Since the railway has brought Balasore within easy reach of Calcutta, there has been an influx of visitors who come to enjoy the sea breezes at Chandīpur, and the place possesses great possibilities as a health resort. There is an excellent road as far as the Proof Department instrument house, and then an unmetalled road leads to the European houses on the sea-shore.

There is a long level beach, and sea bathing is possible owing to the absence of surf, but is spoilt by the extreme shallowness of the sea for a great distance out. Good riding can be obtained along the shore, as well as on the pasture land in the neighbourhood, and there is room for a fine golf course near the sea. There is no doubt that were capital forthcoming, Chandīpur might easily develop into a fashionable sea-side resort for week-end visitors from Calcutta. Large quantities of excellent fish are caught here, which are carried by coolies to Balasore and thence railed to Calcutta. A branch line of the Bengal-Nāgpur to connect Chandīpur with Balasore has been projected, and it seems likely that, if direct railway communication with Calcutta were

thus established, a large fishing industry would spring up and Chandīpur might develop into a regular sea-side resort.

Dhāmnagar.—Village in the south of the Bhadrakh subdivision, situated 14 miles south-east of Bhadrakh. The name is a corruption of Dharmanagar, a designation given to the village because in the time of the independent Hindu kings of Orissa it contained a great Hindu monastery, presided over by an ascetic who gave alms to pilgrims on the road to Jājpur and Jagannāth. When the Muhammadans invaded Orissa, Kālā Pahār took possession of the monastery and converted it into a *maktab*. When he left Orissa, some of his soldiers settled at Dhāmnagar and formed a small Muhammadan colony. A considerable portion of the population in the village and its neighbourhood is Muhammadan, and there is a *mutwali* there whose duty it is to distribute alms to Muhammadan *fakīrs* and others out of the income of some property granted for that purpose. The village contains a police-station and inspection bungalow.

Garhjāts.—A name commonly given to the Tributary States to the west of Orissa. The word is a hybrid, being the Hindustani word *garh* (a fort), Persianized into a plural *garhjāt*, ignorance of which has led to the use of a further English plural, Garhjāts or Garjāts, which is a double plural like "fortses." This manner of denominating tracts of land from the fortified posts studded over them appears to be very ancient in this part of India. Thus we have in Ptolemy and the Periplus Dosarene or Desarene, apparently representing the Sanskrit *Dasārna*, (*dasaurina*) "having ten forts," which the lists of the Brihat Samhitā show us in this part of India; while the forest tract behind Orissa is called in the grant of an Orissa king *Nava Koti* or the nine forts. Again, we have, in the same region, further in the interior, the Division of Chhattisgarh or the 36 forts, a name formerly applied to the territories of the Haihaivansi dynasty of Ratanpur, which comprised the bulk of the present districts of Drug, Rāipur and Bilāspur. [*See* Hobson-Jobson by Yule and Burnell.]

Garhpadā.—Village in the headquarters subdivision, situated 15 miles north of Balasore on the borders of Mayūrbhanj. It contains the residence of a respectable family of zamindārs, the Bhuiyās of Garhpadā, who are said to have in their possession a copper-plate grant of an estate granted to them in 1503 by Rājā Pursottam Deb, the area originally granted being 1,438 *bātis* or 28,160 acres. The village contains the tomb of one of Kāla Pahār's captains, Hitam Khān Shahīd, who fell here in a battle fought by the invading army; and a grant of 138 *bighas* of rent-free land is enjoyed by the Bhuiyā family on condition that they

keep up his shrine. At Rāmchandrapur, a few miles to the south, there is the tomb of another of Kālā Pahār's commanders, Muhammad Khān Shahīd.

It was here that Mīr Habīb, the treacherous Dīwān of Murshid Kulī Khān, the Mughal Viceroy of Orissa, met his death some years after he invited the Marāthās to invade the Province. He was charged by Jānoji, the Marāthā General, with embezzlement during his occupation of the country in 1751, and was made a prisoner in his camp at Garhpadā. Habīb with a few followers attempted to escape and was cut to pieces by the guard. The place where Habīb's camp was pitched is a small village still known as Habībganj.

Hughli.—Village in the headquarters subdivision, situated 10½ miles east of Bāliāpāl near the sea in the extreme north-east of the district. It contains a temple dedicated to Chandaneswar Mahādeo, who is believed to have the power of curing diseases. In the hope of effecting a cure, the sick frequent the temple and prostrate themselves for days together before the image, observing a rigorous fast. A large *melā* is held here annually at the *charak* festival in the month of *Chaitra* (April).

Jaleswar (**Jellasore**).—Village in the north-west of the headquarters subdivision, situated in 21° 49′ N. and 87° 13′ E., on the left bank of the Subarnarekhā, 12 miles from its mouth. It lies on the Orissa Trunk Road and contains a police-station, dispensary and a station on the Bengal-Nāgpur Railway. Historically, Jaleswar is one of the most interesting places in the district. It gave its name to one of the *Sarkārs* into which the Mughals divided Orissa, including a large part of Midnapore, and it was for a long time an important frontier fortress. In the neighbourhood of Jaleswar occurred in 1575 the great battle of Mughalmāri (the Mughal slaughter) in which the Afghāns under Dāūd Khān, king of Bengal, met the Mughals under Munim Khān, Akbar's general. The armies met on the north bank of the Subarnarekhā, near the village of Tukaroi at a place running westward for some 6 miles from Jaleswar. The Afghān camp was strongly entrenched, but Dāūd Khān drew out his forces in front of it and offered battle. The numbers were nearly equal, the Afghāns having 200 elephants placed along their line, with which they hoped to break through the squadrons of their opponents and clear a road for their cavalry. Munim Khān, on the other hand, had a number of swivels and small guns, which soon put the elephants to rout and drove them back on their own line. After a hotly contested fight, the Afghāns, in spite of the intrepid charges of their cavalry, were routed; but the Mughals

suffered so severely that they were unable to pursue, and halted 5 days in the field of battle to bury their dead, see to their wounded, and recruit their strength.

In 1592 a second great battle was fought in the neighbourhood on the northern bank of the Subarnarekhā between the Afghāns and the imperial troops under Mān Singh; the former being again defeated, the Mughals took possession of Jaleswar. From this time Jaleswar was held by an imperial garrison, and does not come into prominence till the time of the Marāthā invasions when its exposed position made it constantly liable to attack. There are still 12 *sardārs* with 100 *pāiks* in possession of 2,000 acres of land in the neighbourhood, which were granted rent-free by the Muhammadans on condition that they guarded the southern borders of Midnapore against the Marāthās. Local tradition asserts that one such skirmish took place in the quarter of Jaleswar now known as Patnā-bazar or Kampu-bazar.

There are still the remains of a very large fortress, which is said to have extended over 8 square miles. It was divided into two parts joined by a drawbridge, and was surrounded by ramparts of earth and stone with seven concentric ditches. The latter have been filled up and cultivated, and the earthen ramparts have disappeared, but the stone ramparts are still intact. The buildings inside are all in a dilapidated condition, except one called the Rānī Mahāl. The village also contains an old mosque said to have been built by one of the Muhammadan Nawābs in the 16th century. Jaleswar used to be a trade centre of some importance, and in Hamilton's Hindustan (1822) it is mentioned as one of the three principal places in Midnapore. The English at one time had a factory there, of which no trace is left. The village was formerly situated at a distance of 2 miles from its present position, but the old site was abandoned owing to its unhealthiness.

Karatsāl.—See Bāliāpāl.

Kāupur.—Village in the Bhadrakh subdivision, situated 8 miles north-west of Bhadrakh. Close to the village in the dry sandy bed of the Sālandī there is a hot spring called Debarakund, which is regarded as sacred. At Daisingh, three quarters of a mile to the east, on the Sālandī, there is a huge arrow-shaped rock called Bhīma Kānda, which is believed to have been an arrow-head used by the epic hero Bhīma.

Kupāri.—Village in the Bhadrakh subdivision, situated 42 miles south-west of Balasore and 18 miles south-west of Soro, with which it is connected by a District Board road. The place, which is close to the point where the Tributary States of Mayūrbhanj, Nīlgiri and Keonjhar meet, is interesting not only from its

singular physical appearance, but as being the only place in Northern Orissa, where distinct traces of Buddhism are still observable. It stands in a level plain surrounded on three sides by low rocky hills. The soil is sterile, and in many places consists of nothing but large slabs of laterite rock, as flat and regular as a London street pavement, having, however, the colour and general appearance of rusty iron boiler plates. This formation is not continuous; there occur large spaces where the laterite is covered with more or less depth of earth, and on such spots are rice-fields, tanks and houses, and large mango and *pipal* trees.

The ruins stand on the north side of the village, the more important and better preserved portion being situated in the very middle of the flat laterite surface, but other parts are found in the softer soil among trees. These ruins exhibit the traces of an ancient Buddhist temple, and *vihára* or monastery, with a grove intervening. The Buddhist temple appears to have been destroyed and its materials used to erect a Brahmanical temple dedicated to Siva, whose emblems in a later style of art, some in fact comparatively modern, are found in abundance. Later than these supervened the present Vishnu worship, now the prevailing type of Hinduism in Orissa, so that a considerable amount of wilful, and some also accidental displacement and destruction has taken place. The Siva and Vishnu buildings are rude in the extreme, and are composed of stones evidently taken from some earlier fabric, as the architectural design and sculptures are entirely disconnected, a stone with a bold moulding being placed upon a perfectly plain one and *vice versá*, and one edifice in particular being crowned, not by a pinnacle or spire, but by a capital exactly like those of the pillars still remaining *in situ* on the earlier building.

This earlier building consists of a confused mass of laterite hewn stones of very great size, but no outlines can be traced without digging. In what seems to have been the centre is a huge square mass of laterite like an altar, about 4 feet high, and at each corner a small niche, one of which contained an image of Máyádevi, which was removed in 1871. One of the other niches has been removed to a distance of about half a mile, and set up on the edge of a tank, probably for purposes of Brahmanical worship; the other two niches are overgrown with trees, and an ancient tamarind in one, and a still more ancient *pipal* in the other have twisted their roots and stems in and out of the stones so as to render restoration impossible. This building appears to have been the original Buddhist temple, and the altar probably contained an image of Buddha of gigantic size, the mutilated

remains of which have been set up in the village temple and are now worshipped as Baladeva. From this ruin stretches a grove of trees on a long ridge, evidently formed artificially by heaping earth on the laterite rock to a height of 4 or 5 feet. On the northern edge of the grove is an old square stone well hewn through the rock and lined with huge cut stones. In the middle of the grove is an oblong platform of hewn stone, with the capitals of some large pillars lying on and around it.

Going westwards over a space encumbered by half-buried debris, we come to the best preserved portion of the remains, a long narrow hall with a sort of propylaeum on the eastern side surrounded by pillars, most of which are still standing, though so much battered and worn by rain that their original design is almost untraceable. It can be seen, however, that they were octagonal, with a capital consisting of a double round beaded fillet. To the north of this is a small tank with steps leading down to it, the whole hewn with immense labour through the solid rock to a depth of 6 feet, and always full of water even in the driest seasons. To the west of the hall just mentioned is a scarcely distinguishable small building, whereon are a few fallen pillars and capitals.

The inscription on the back of the image of Māyādevī would refer the building in which it was found to the 10th century A.D., unless, as is highly probable, the image was dedicated after the erection of the temple; the huge size of the stones, some 4 feet long by 2 or 3 feet deep, and the general rudeness of the architecture afford grounds for believing that the date of its construction is much earlier. The grove with its artificial soil and ancient well was probably the garden; and the three buildings themselves were the cells of the *vihāra*, or monastery, for the use of whose inhabitants the tank was apparently dug.

At the foot of the hills close by are the remains of a large fort of mud, and high up on the hill side is a cave temple called that of Bharua Devī, a name probably corrupted from Bhairava, as that of an adjoining cave, Basudi, is probably from Bāsukī. The sculptures and statues which have been brought from them to adorn the village shrine at the foot of the hills are a strange medley, comprising one or two Durgās, a Nrisingha *avatār*, and several minor idols. According to local tradition, Kripāchārya, a Brāhman warrior mentioned in the Mahābhārata, performed a *homa* ceremony here after the defeat of the Kurus. Kupāri is now the chief market of Kilā Ambahatā on the borders of Nilgiri. [The Ruins at Kupāri, by John Beames, B.C.S., Magistrate of Balasore, J. A. S. B. Vol. xl, Part I, 1871.]

Nangaleswar.—Village in the headquarters subdivision, situated 18 miles north-west of Balasore town. It derives its name from Langleswar, *i.e.*, the god of plough, the legend being that Siva cultivated 1,600 acres of land there, which to the present day is called "Sivaputha." It contains a temple dedicated to Haraparvati, at which a large religious gathering takes place on Sivarātri day in February. This is said to be the only place in Orissa where the full figures of Siva and his wife are to be seen.

Pāliābindhā.—See Bhadrakh.

Piplī.—Village formerly existing near the mouth of the Subarnarekhā in the north-east of the headquarters subdivision. Piplī was once the most important port on the Orissa coast and contained settlements of the Portuguese and Dutch. The Portuguese settled there in 1599, and for many years it was a centre of their power. Bruton writing in 1683 describes it as "a port-town of the Portugals, where the Portugals are resident;" and it was a great slave mart where the Arakanese pirates brought their prisoners. Bernier (1660) mentions it as the port from which he went in a seven-oared scallop to Ogouli (Hooghly), a journey which took him 9 days. The capture of Hooghly in 1632 and their expulsion from Hijli in 1636 destroyed the power of Portuguese, but even as late as 1723 a Jesuit missionary, Father Laynez, in an account of an episcopal visitation of the Bishop of St. Thomé, mentions it as a place where topasses or Portuguese mercenaries congregated. In the meantime, the Dutch took the opportunity to establish themselves there, and in Hamilton's Hindostan (1820) it is said that they shipped 2,000 tons of salt annually from the port.

The English also appear to have had a settlement at Piplī, though this is disputed, and Wilson in the Early Annals of the English in Bengal says that "the English never had any factory at Piplī except in the imagination of the historians." The fact remains, however, that Captain Alexander Hamilton, writing in the early years of the 18th century, speaks of an English factory as formerly existing at Piplī, whose river had by that time silted up. "Piplī," he says, "formerly was a place of trade, and was honoured with English and Dutch factories. The country produces the same commodities that Ballasore does; at present, it is reduced to beggary by the removal of the English factory, the merchants being all gone." Other authorities agree as to its existence, and in Hamilton's Hindostan we find it stated that the floods of the Subarnarekhā having washed away a great part of the town and formed a

dangerous bar in the river, the English merchants removed to Balasore. In the beginning of the 19th century it was, according to the same authority, still one of the chief places in Midnapore, but the silting up of the Subarnarekhā was fatal to its prosperity. For some time it lingered on as a ruined and silt-locked village, but it has now entirely disappeared.

Of the Portuguese, Dutch and English settlements every vestige and trace have been obliterated, and the remains of even a single building cannot now be traced. Although the inhabitants of the vicinity have heard that the Subarnarekhā was formerly a great port, yet there is no fixed tradition as to its site; and if they are pressed for an opinion on the subject, some indicate one place, and some another. The most credible account is that near the village of Mānuagar, on the right bank of the river, there formerly existed a great settlement of Firinghīs (Europeans) and Mughals, whose ships used to sail from the sea right up to the spot; and that the Firinghīs had a cemetery with masonry tombs, but the site of the whole has been washed into the river. The river so often changes its course that to identify the precise spot would be impossible.

Rāibaniā.—Village in *pargana* Fatehābād in the extreme north of the headquarters subdivision situated 8 miles north of Jaleswar. It contains the ruins of an old fort, of which the remains, moats, ramparts, etc., are still visible. According to local tradition, this fort was held by Birāt Rājā, and the heroes of the Mahābhārata, Yudhisthīra and his brothers, took shelter there during their exile. While they were in the fort, Kīchaka, a general under Birāt, tried to seduce the wife of Yudhisthīra and was killed for his presumption by Yudhisthīra's brother Bhīma. It seems more probable that the fort, which stands just opposite the place where the old Pathān road crosses the Subarnarekhā, was erected by Mukund Deo, the last Hindu king of Orissa, to guard the frontier. It was captured in 1568 by Kālā Pahār, the general of the Muhammadan army which overran Orissa. The fort formerly contained an idol called Kīnchakeswarī, which has been removed to Mayūrbhanj.

Remunā.—Village in the headquarters subdivision situated in 21° 33′ N. and 86° 53′ E., 5 miles west of Balasore. Remunā is an important trade centre, containing one of the largest markets in the north of the district; and situated as it is near the western border of the district, it attracts a good deal of commerce from the Tributary States. There is a considerable trade in brass utensils, and Balasore draws its supply of vegetables from the neighbourhood. The village contains the tomb of one of Kālā Pahār's

captains, Gulāb Shāh Shahīd, from whom the large bazar of Shahji Patnā takes its name. There are extensive remains of Muhammadan tombs and buildings, and it is said that Mir Taki Khān, the Viceroy of Orissa from 1725 to 1735, had a hunting lodge there: there is still a good deal of game in the neighbourhood, and the name Remunā, a corruption of Ramnā, a hunting grove, supports the legend. The village also contains a temple dedicated to Khīrchorā Gopīnāth, an unsightly stone edifice defaced by indecent sculptures. Khīrchorā Gopīnāth is a form of Krishna, and a religious fair is held annually in his honor at the temple in February. The fair lasts for 13 days and is attended by a very large number of pilgrims. The temple contains a rude image of Krishna with limbs scarcely discernible, and the ill-shaped form is explained by a legend that when Rāma and his wife Sīta went to the Dandakāranya, she urged him to show her his future shape. Thereupon, he started carving the figure he was to assume thereafter with an arrow, but before he could completethe carving, Sīta fainted and he was obliged to stop. The god is named Khīrchorā, because he left one of a number of plates of *khīr* (rice cooked with milk and sugar) given him as offerings for one of his worshippers who was starving. The temple is said to have been visited by Chaitanya, the great apostle of Vaishnavism, and is frequented by a large number of pilgrims.

Sainthiā.—See Bhadrakh.

Sholampurī.—Village in the extreme south-west of the Bhadrakh subdivision situated opposite Jājpur, from which it is separated by the Baitaranī river. It contains the ruins of an old brick fort, which, according to local tradition, was built by Kapilendra Deva, king of Orissa (1435-1470). Inside the fort are a tomb and the ruins of a temple destroyed by the Muhammadans.

Soro.—Village in the headquarters subdivision situated 20 miles south-west of Balasore. The village is said to derive its name from one Sur Sen, a Marāthā chief who had his head-quarters there. It also contained an English factory subordinate to that at Balasore and was surrounded by a moat, which has now been filled up and is partly under cultivation. Soro was once a place of some strategic importance and was the first village in the district occupied by the English force in 1800 after Balasore had been captured. It contains a police station, dispensary and inspection bungalow, as well as a station on the Bengal-Nāgpur Railway.

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CORRECTION SLIP

TO THE

B Volume of the Cuttack District Gazetteer.

Page	8,	Table	VII,	column	5,	against Indigo,	*for*	"20"	*read*	"208."
,,	11,	,,	XIV,	,,	10,	last entry	,,	"09"	,,	"100."
,,	16,	,,	XX,	,,	6,	line 6	,,	"2,5 2"	,,	"2,512."
,,	20,	,,	XXIII,	,,	3,	*insert* "1" in line 11				
,,	24,	,,	XXVI.	,,	5,	line 27,	*for*	"87"	*read*	"81."
,,	24	,,	,,	,,	5,	,, 28	,,	"68"	,,	"686."
,,	29	,,	XXIX.	,,	2,	,, 29	,,	"1 70"	,,	"1·70."

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Page	1,	Contents.	After Table No. XIX,		*for*	"X"	*read* "XX."
,,	9,	Table IX,	column for 1900,	last line	,,	"10"	,, "10—3."
,,	13,	,, XVI,	,,	1896-97, against serial No. 1	,,	"7,47"	,, "7·471."
,,	13,	,, ,,	,,	,, ,, last line	,,	"003"	,, "5,523."
,,	25,	,, XXVI,	,,	1900-01, against serial No. 17	,,	"3"	,, "2·3."
,,	25,	,, ,,	,,	,, ,, last line	,,	"0·6"	,, "20·6."
,,	29,	,, XXX,	,,	1899-1900, line 1,	,,	"50,376"	,, "50,376."

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TO THE

B Volume of the Angul District Gazetteer.

Page	7,	Table	X,	column	1,	*insert* "Boy" between "Woman" and "Gharimi."			
,,	19,	,,	XV,	,,	3,	heading,	*for*	"93-94"	*read* "1893-94."
,,	21,	,,	XXX,	,,	for 1895-96, cross-head 1	,,	"13,86"	,,	"13,869."
,,	21,	,,	,,	,,	,, ,,	,,	2, *insert* "6."		
,,	21,	,,	,,	,,	,, ,,	,,	3, *for*	"73,"	*read* "73·0."

CORRECTION SLIP

TO THE

B Volume of the Puri District Gazetteer.

Page	1,	Table of contents, against	Table VII,	*for* page No.	"5"	*read* "6"
,,	6,	,, VIII,	column 5, line 8	,,	"6,493"	,, "16,493."
,,	8,	,, XII,	,, for 1890, line 1,	,,	"4,49"	,, "4,490."
,,	9,	,, XIV,	,, ,, 1901, against cross-head 2 (Judge's)	*insert*		"123."
,,	11,	,, XVI, last ,,	line 4 (figures for collection),	*for*	"7,50,964"	*read* "7,50,364."
,,	27,	,, XXIX,	column for 1895-96, line 8	,,	"16'56"	,, "16·33."

B. S. Press—30-7-1906—10709—10712—540—C. A. P.

CORRECTION SLIP

TO THE

B Volume of the Dacca District Gazetteer.

Page 6. Table VI, col. 3, line 3, *for* "5,531" *read* "536."
" 6. " VI, foot-note, " "his" " "This."
" 26. " XXVII, foot-note (c), " "Thity" " "Thirty."

CORRECTION SLIP

TO THE

B Volume of the Mymensingh District Gazetteer.

Page 2. Table I, col. for 1895-96, last line, *for* "10·4" *read* "0·4."
" 21. " XXIX, " " 1895-96, line 19, " "15·93" " "5·93."

CORRECTION SLIP

TO THE

B Volume of the Faridpur District Gazetteer.

Page 21. Table XXIII, col. 9, lines 1 & 2, put asterisks (*) after "24."
" 23. " XXV, " 11, " 7, *for* "09" *read* "0·9."
" 30. " XXX, " 4, heading " "96-99" " "1895-99."

CORRECTION SLIP

TO THE

B Volume of the Backergunge District Gazetteer.

Page 1. Contents, page No. for Table XXVII, *for* "26 & 2" *read* "26 & 27."
" 1. " " " " " XXVIII, " "26 & 2" " "26 & 28."
" 1. " " " " XXIX, " "28 & 2" " "28 & 29."
" 2. Table I, col. for 1893-94, line 2, " "14·7" " "4·7."
" 9. " XI last col. " last line, " "0·1" " "0·12."
" 10. " XII, col. for 1897, last line but one, " "6" " "96."
" 16. " XX, " " 1892-93, line 6, " "06" " "205."
" 23. " XXV, " 10, against Muslims under serial No. 10, *for* "102" *read* "103."
" 31. " XXX, " 2, line 1, " "76" " "76,861."

B. S. Press—16-5-1907—10703—525—C. A. P.

are numerous there, while they are hardly known south of the Kānsbāns, except in the hills; that it contains a large number of villages whose name begins with the word Ban or forest; and that there is a marked prevalence of the aboriginal type among the lower classes.*

With the Muhammadan conquest Balasore emerged from its former obscurity, and became the highway along which the Muhammadan armies passed and repassed and fought their battles. The first invasion of Kālā Pahār can be traced by the tombs of his captains, who fell in battle, and were therefore dignified with the title of Shahīd or martyr by the fanatical Musalmāns. One of these captains, Hitam Khān, was buried at Garhpadā, where the Bhuiyās enjoy a rent-free grant on condition that they keep up his shrine; at Bastā lies another, Shāh Husaini Shahīd; at Rāmchandrapur, south of Garhpadā, is a third, Muhammad Khān Shahīd; and at Remunā, a fourth, Gulāb Shāh Shahīd, from whom the large bazar of Shāhji Patnā takes its name. Kālā Pahār did not, however, make a long stay in the country. In the year following the conquest he took his departure from Orissa, and Sulaimān Karānī entrusted the government of the country to a deputy. But he left behind a large number of his turbulent followers, many of whom settled at Kasbā, a suburb of Balasore, and at Bhadrakh and Dhāmnagar, where their descendants are still to be found.

Dāūd Khān, the second son of Sulaimān Karānī, who succeeded to the governorship of Bengal, threw off all allegiance to the Emperor of Delhi and declared himself independent. In the struggle which ensued, Dāūd Khān was driven out of Bengal by the forces of the Emperor Akbar under Munim Khān, and fled to Orissa. Here he remained some time scouring the country between Cuttack and Jaleswar (Jellasore), but at last Munim Khān, accompanied by the celebrated Todar Mal, Akbar's great finance minister, forced him to give battle. The armies met on the northern bank of the Subarnarekhā near the village of Tukaroi, where the battle-field is well known to the villagers, who still call it Mughalmāri or the slaughter of the Mughals; it runs westward for some 6 miles from Jaleswar towards the river. Dāūd Khān, was completely defeated and fled to Bhadrakh; and when Munim Khān pressed after him, continued his flight to Cuttack, where a peace was concluded, Dāūd Khān renouncing all claim to Bengal and Bihār and receiving Orissa as a fief from the Mughal Emperor. He was left in possession of Central Orissa as far as the Baitaranī,

* Notes on the History of Orissa, by J. Beames, J. A. S. B., Vol. lii, 1883.

but the territory comprised in the Balasore district was annexed to the *sūbah* of Bengal, and placed in charge of two *thānādārs*, who were stationed at Jaleswar and Bhadrakh.

Afghān rebellions.

For some years after this, Balasore, lying as it does between Cuttack and the frontier of Bengal, became the theatre of the fighting between the Afghāns of Orissa and the Mughal forces. None of the battles were very decisive, nor are there traces of the battle-fields, though many places with Musalmān names in various parts of the district testify to the settlement of Afghān and Mughal invaders. In 1575 Dāūd Khān again revolted and overran Bengal; but next year the Afghāns were defeated, Dāūd Khān was slain, and in 1578 Orissa became a province of Akbar's empire. No sooner had Todar Mal, who had effected the annexation, left Orissa, than the Afghān remnant sallied forth from the hills in which they had taken refuge, and in 1580 the Province again revolted. The sway of the Afghāns was extended as far north as the Rūpnārāyan river, but on the defeat of their leader, Kutlu Khān, in 1583, Balasore was left unmolested by these turbulent adventurers. It was not, however, until Akbar sent another Hindu general, Mān Singh, against them that any settled government was introduced. In a great battle, fought like Mughalmāri, on the northern bank of the Subarnarekhā, in 1592, he crushed the Afghāns, who were then driven out of Jaleswar and forced back to Cuttack, where they submitted to Mān Singh. From that year Orissa was regarded as a regular part of the Empire, and the imperial commissions appointing a Governor of the Lower Provinces regularly include "Bengal, Bihār and Orissa."

The Afghāns, though defeated, were not crushed. In 1598 they rose under Usmān Khān, during the absence of Mān Singh, defeated the Imperial troops at Bhadrakh, occupied a great portion of Western Bengal, and again obtained possession of Balasore as far as the Subarnarekhā. Mān Singh, however, returned and defeated Usmān Khān, who thereupon retired to Cuttack. Thence he again sallied forth in 1611 with an army of 20,000 horse, and encamped on the banks of the Subarnarekhā. After a fierce struggle, which appears to have taken place among the marshes near Kājghāt on the southern side of the river, Usmān was killed, his troops fled in disorder, and Shujaat Khān, the leader of the Mughals, entered Orissa as a conqueror and finally annexed it to the Mughal empire. This defeat of the Afghāns virtually ended the struggle between them and the Mughals, and Orissa remained a province of the Empire till 1751 when it passed to the Marāthās.

During these long years of fighting, in all their constant advances and retreats, the Afghāns appear to have regarded Bhadrakh as their frontier, while Jaleswar was the frontier of the Imperialists; and the intermediate country was a debateable ground, the cock-pit of the rival armies. With the peace which was now established, Balasore began to develop. When the Afghāns ceased to desolate the land, it rapidly recovered; cultivation expanded, and was further promoted by the grant to old soldiers of the empire of *jāgīrs*, such as that at Dhāmnagar, where there is a populous Muhammadan colony, the descendants of the original grantees. From this time too dates the rise of Balasore as a commercial town; the cloth woven there began to be famous; and a few years later the English established themselves as traders in the district. It was a favourite residence of the Muhammadan governor of Shujā-ud-dīn, Mīr Takī Khān (1725-34) who built the masonry tank and reservoir, and the mosque and gardens known as the Kadam Rasūl. He is also said to have had a hunting place at Remunā, 5 miles from Balasore under the Nīlgiri Hills, where there are extensive ruins of Muhammadan tombs and buildings; the neighbourhood still abounds with game, and the name, which means a hunting ground, confirms the legend. Internal administration.

During the last half century of the Mughal rule Orissa again became a scene of anarchy. The Governor of Bengal, in despair of being able to get in its revenues by civil administrators, made it over to soldiers of fortune, who collected the land tax at the spear point, and kept back as much of it as they dared from their distant master. As the latter strengthened his power, however, he sent his son-in-law to govern Orissa and annexed the northern part to Bengal, the river Subarnarekhā thus forming the frontier between the two Provinces; but the internal troubles which beset the Mughal Government prevented anything like a settled administration, and the peasantry were left at the mercy of a succession of rude soldiers, who harried the Province and got together as much plunder as their brief tenure of office allowed them. In 1740 Alī Vardi Khān became Nawāb or Viceroy of Bengal; and the Governor of Orissa having refused to acknowledge his authority, he marched south to crush him, and found his forces drawn up in battle array at Balasore. Mr. Beames* has identified the place where this battle took place with a spot about a mile north of the civil station, where a long ridge of high land, then clothed with woods, slopes down into the marshes between the Nunisjori and Burābalang rivers near the villages of Hājīpur and Dohopāra. Muhammadan Governors.

* Notes on the History of Orissa, J. A. S. B., Vol. III, 1883.

The river surrounds this land on three sides, and in so strong a position Murshid Kulī Khān, the Governor of Orissa, might long have defied his adversary, who, being cut off from the town, could get no provisions and was in much distress. Murshid's son-in-law, however, rashly moved out to attack the Nawāb, and the result was a complete victory for the latter.

Marāthā invasions.

Shortly after this, theh Marātās burst down upon Orissa, at the invitation, it is said, of Mīr Habīb, the treacherous Dīwān of the Governor. Driven back from Bengal by Alī Vardi Khān, they made a stand at Balasore, and a battle took place on the high land now occupied by the civil station of Balasore, a little to the south of the camp of Murshid Kulī Khān mentioned above. The battle went against the Marāthās, who then retreated on Cuttack, and thence through the hills to Berār, plundering everything they could lay hands upon. In the cold weather of 1744 Raghujī sent another army of 20,000 horse into Orissa. Alī Vardi Khān met them in Midnapore, and being unable to cope with them in the field, proposed negotiations, invited Bhāskar Pandit, the Dīwān of Raghujī, and the principal officers to an entertainment, and there murdered them. Deprived of its leaders, the army retreated in confusion through Balasore, where they were much harassed by the peasantry, who maintained a guerrilla warfare and cut off all stragglers without mercy.

In 1745 Raghujī took his revenge. Marching down upon Cuttack, he overran the country, and refused to leave unless he was paid three crores of rupees. He then advanced to Kātwa, but was met and defeated there by Alī Vardi Khān, on which he returned to Berār, plundering as usual on the way. After this, he was, fortunately for Balasore and Orissa, engaged in wars and intrigues elsewhere, though stray bands of Marāthās made their appearance in the country from time to time. But in 1750 Janojī Bhonsla, the son of Raghujī, was sent into Orissa with Mīr Habīb, and the two commenced the old system of plunder and extortion. Alī Vardi Khān now lost all hope of resisting the marauders, and gave up to them the whole province south of the Subarnarekhā, as well as the *pargana* of Patāspur north of that river, the Marāthās holding the province as security for the *chauth* or tribute always claimed by them from conquered provinces. Next year, during Janojī's occupation of Orissa, the traitor Habīb met his deserts. He was charged with embezzlement by Janojī, who made him prisoner in his camp at Garhpadā, on the borders of Mayūrbhanj, 15 miles north of Balasore. Habīb having tried to escape with a few followers, was hacked to pieces by the guards placed over him. The place, where his camp

was pitched, is a small bazar and village in *pargana* Garhpadā, which is still known as Habībganj. In 1755 the whole country was finally and conclusively made over to the Marāthās, and from that date till 1803 Orissa remained a Marāthā province.

THE MARATHA RULE.*

Wretched as the state of Orissa had been under the Mughals, a half-century of deeper misery remained for it under the Marāthās. The Marāthā prince had his capital or standing camp at Nāgpur in Central India, and waged incessant war upon his neighbours. His deputies, who were constantly changed, and imprisoned on their recall, struggled to wring out of Orissa—the only peaceful Province of his kingdom—a sufficiency to supply the military necessities of their master. All the offices connected with raising the revenue were sold to the highest bidder at the Marāthā court at Nāgpur. Every deputy who came to Orissa had ruined himself in order to buy his appointment, and he well knew that the time allowed him for rebuilding his fortunes would be but short. From the hereditary Orissa Prince he managed to wring about £130,000 a year; the smaller proprietors he ousted without mercy from their lands; and he laid heavy burdens upon the pilgrims of Jagannāth. By degrees these atrocities began to work their own cure. The peasant militia of Orissa, strong in the network of rivers, defied the Marāthā troops; and the collection of the revenue in the hilly frontier simply reduced itself to an annual campaign, 'in which,' says Mr. Stirling, 'to say nothing of the expenditure of blood and treasure, the Marāthās were nearly as often worsted as successful.'

There appears to be no trace of anything like a settled administration. The Marāthā cavalry harried the country at stated periods each year, and departed with the spoil; and the internal organization of the village communes formed the only sort of civil government. Each village had its semi-hereditary, semi-elective head, who ruled the hamlet and represented it to the Marāthā receiver. When the extortions of the latter passed all bounds, the village temporized till it could get its headman out of his clutches, and then the whole community decamped with their cattle into the jungle. But though the swamps and forests yielded an asylum from the Marāthā spearmen, the peasantry could not fly from the consequences of their own flight. The land lay untilled, and any failure of the rice crops produced a famine. Within seven years two terrible scarcities afflicted Orissa. The famine of 1770 was intensified by a mutiny of foreign troops. While the people were dying by hundreds of thousands on every road side, the

* This account of the Marāthā rule is condensed from that given in Hunter's Statistical Account of Cuttack.

Marāthā soldiery threw up the last vestige of control, and for many months ranged like wild beasts across the country. Seven years afterwards, 1777, another great famine ensued; and as the Marāthā power at Nāgpur decayed, each party into which it split separately harried and plundered the Province.

EARLY ENGLISH SETTLEMENTS.

From this terrible oppression the people were delivered by the conquest of the country by the English in 1803. The English were, however, no strangers in the land, for they had settled at Balasore some 150 years before. The following account of this early settlement is taken from Hunter's History of India.

"The popular story of our settlement in Bengal is a pretty one. A patriotic ship-surgeon, Mr. Gabriel Boughton, having cured an imperial princess of a severe burn in 1636, would take no fee for himself, but secured for his countrymen the right to trade free of duties in Bengal. It is true that Mr. Boughton obtained an influence at the Mughal Court, but he did not go there until 1645, and meanwhile the English had fixed themselves on the Bengal seaboard by no romance of Imperial favour, but by sufferings and endurance of a deeper pathos. The draft-treaty proposed by Sir T. Roe in 1616 had mentioned the ports of Bengal as places free to the English, and visions of trade with that distant province flitted before the Company's servants of Surat. Bengal was to be opened to us, however, not by any plunge of the Surat Council into the Eastern *terra incognita*, but by the gradual advance of the English up the Madras coast. The "Golden Phirmaund" of the Golconda King in 1632 encouraged the Masulipatam factory to send a trading party northward. Accordingly in March 1633, eight Englishmen started in a native junk, 'with a square sail, an oar-like rudder, and a high poop with a thatched house built on it for a cabin,' and rolled up the Bay of Bengal till they reached the mouths of the Great River of Orissa. There, on April 21, Easter Day, 1633, they cast anchor inside the mud-banks of the Mughal customs-station of Harishpur. The Hindu Port-officer or "Rogger" (our sea-captain's rendering of Rājā) behaved with Indian courtesy to the strangers. But presently a Portuguese frigate steered into the haven, anchored close to our half-decked boat, and got up a scuffle on shore, 'where our men being oprest by multitudes had, like to have been all slaine or spoyled, but that Lucklip the Rogger (*i. e.*, Lakshmi the Raja) rescued them with two hundred men.'

"Ralph Cartwright, the chief merchant, leaving the boat in the joint protection of its crew and the friendly Port-officer, proceeded with a small deputation inland to the Moslem Governor of Orissa at Cuttack, at the delta-head of the Mahanadi or Great

River. Their mission was to 'the Nabob of Bengal,' but our simple explorers looked on one native ruler as much the same as another, and they thought that the Governor of Orissa would serve their purposes equally well. The kindness which they met with on their few days' journey up the delta—kindness which Hindu hospitality showed to any stranger from a distant land who came in peace—impressed them deeply. The imposing etiquette of the Court of Cuttack quickly brought them back to a sense of their position. The Moslem Governor of Orissa was merely a deputy of the Mughal Viceroy of Bengal. But he was a polite Persian who knew how to combine courtesy with state, and with a certain simplicity, half military, half religious. By day the lord of a magnificent fortress-palace, at night he slept like a soldier in his tent, 'with his most trusty servants and guards about him.' He received the three Englishmen in his Hall of Public Audience amid oriental splendour; affably inclined his head to Mr. Cartwright; then slipping off his sandal offered 'his foot to our merchant to kiss, which he twice refused to do, but at last he was fain to do it.' Cartwright presented his gifts. Before, however, he could finish his petition for trade, 'the King's almoner' gave the signal for prayer, the glittering Court knelt down with their faces to the setting sun, and business ended for the day. Meanwhile, the palace had been lighted up with a blaze of countless tapers, and the English returned to the quarters assigned to them in the adjacent city of Cuttack.

"The picturesque negotiations which followed read like a tale out of the 'Arabian Nights.' Cartwright came with two distinct objects: redress for the Portuguese attack within a Mughal harbour, and a license for trade. The Portuguese Captain lodged a counter-complaint against our crew, and each of the litigants purchased the aid of powerful officials. Cartwright asserted his title to seize the frigate on the bold ground 'that all such vessels as did trade on the coast and had not a pass either from the English, Danes or Dutch, were lawful prize.' The Portuguese Captain could only produce a pass from his own nation, which availed nothing, as the Mughal Government looked on the Portuguese as pirates, and had in the preceding autumn sacked their chief settlement in Bengal. Accordingly the Governor 'made short work with the matter, and put us all out of strife presently; for he confiscated both vessel and goods all to himself.' This was too much for the English temper. To the astonishment of the courtiers 'our merchant rose up in great anger, and departed, saying that if he could not have right here, he would have it in another place. And so went his way, not taking his leave of the

Nabob or of any other. At which abrupt departure they all admired.'

"The Governor, rather amused than offended by his audacity, gave him three days to cool down, and then ordered him into the Presence. Cartwright knew that his life and those of his companions depended on a nod from the State Cushion. Yet 'with a stern undaunted countenance' he declared that His Highness 'had done his masters of the Honorable Company wrong, and by his might and power had taken their rights from them, which would not be so endured.' This was a new language to the polite Persian. He inquired of the Indian merchants before him what sort of a nation it was that bred a man like that. They answered that it was a nation whose ships were such that no 'vessel great or small' could stir out 'of His Majesty's dominions; but they would take them.' 'At these words the King said but little, but what he thought is beyond my knowledge to tell you.'

"The result soon appeared. The Governor or 'King' kept the Portuguese frigate, but on May 5, 1633, he sealed an order giving the English an ample license to trade. It was addressed to Ralph Cartwright, merchant, and granted him the liberty to traffic and export, free of customs, at any port of Orissa, and to purchase ground, erect factories, and build or repair ships. We had now, by the circuit of the Indian coast, re-entered the provinces of the Mughal Empire and there is no question of fortifications, as on the unsettled seaboard of Southern India. All disputes were to be brought before the Governor in person and decided by him in open darbar, 'because the English may have no wrong (behaving themselves as merchants ought to do).'* Next day the Governor feasted the Englishmen and sent them contented away. They built a house of business at Hariharpur, on a channel half way down the delta, and, as they fondly hoped, beyond the malaria of the swamps. Next month, June 1633, Cartwright founded the factory of Balasore further up the coast, and near the present boundary between Orissa and Bengal. The Masulipatam Council gave loyal support by sending on to him the 'Swan' with her whole cargo, just arrived from England; and

* The beginning of our trade with Orissa is usually ascribed to a *farmān* granted to the English a year later by the Emperor Shāh Jahān, confining them to Pipli near an old mouth of the Subarnarekhā river. Exhaustive enquiry renders it doubtful whether such a *farmān* was ever issued; and whether any English factory was built at Pipli under its authorisation. Captain Alexander Hamilton, however, who knew the Indian coast well between 1688 and 1723, speaks of an English factory as formerly existing at Pipli, whose river had by that time silted up. The explanation probably is that our Balasore factory had at one time an agency at Pipli, which it soon abandoned. See also article on Pipli in Chapter xv.

on July 22, 1633, she anchored off the Mughal customs-station of Harishpur. There she broke the silence of the swamps by firing three guns, but receiving no answer, sailed up the coast till she found Cartwright at Balasore.

"Everything seemed to smile on the adventurers, and they projected outlying factories at Puri in the southern extremity, and at Pipli on the northern boundary, of the Orissa seaboard. But their brief prosperity ended in disaster and death. The cargo of the 'Swan,' chiefly broadcloth and lead, found no purchasers at Balasore, and lay for nearly a year unsold. The luscious fruits and cheap arrack of Orissa formed temptations which the English sailor could not resist, and during the rainy season the deadly malaria of the swamps crept round their factory in the mid-delta as round a beleaguered city. Before the end of the year, five of our six factors in Orissa perished; the mortality among the sailors was terrible; and a second English ship sent thither had to make her way to Madras with most of her crew stricken down by fever. It is difficult for us now to realise the miseries which our countrymen, with their English habits of eating and drinking, suffered in the stifling forecastles and cabins of their ships, and in the mat-huts which formed their sole shelter on shore. Even a third of a century later, when they had learned in some measure to accommodate their dress and manner of living to the climate, two large English ships, after one year of the climate of Balasore, were unable to put out to sea 'because most of their men were lost.'

"With their goods unsaleable and factors and seamen dying around them, the survivors clung through the rainy season of 1633 to the footholds they had won on the Orissa coast. But two new scourges were added to their miseries. The Portuguese pirates from the other side of the Bay of Bengal swooped down on the river mouths: a Dutch fleet from the Madras coast and the Eastern Archipelago blockaded the roadsteads with pinnaces of ten to sixteen guns strengthened by an occasional ship. Cartwright had to give up the idea of planting agencies at the northern and southern extremities of Orissa; his central factory midway down the delta fell into decay, due in part to the silting up of the river; and soon all that remained to the English in Orissa was the unhealthy settlement at Balasore. The parent factory at Masulipatam had enough to do to keep its head above the all-engulfing wars between the inland king of Golconda and his half-subdued coast-rajas. The company at home, in the grip of Court cabals, looked on the Orissa settlements as a new and unprofitable burden which had been thrust upon it. 'No one

cared about them; they were distant, unhealthy, dangerous.' In 1641 the ship 'Dyamond' was ordered thither to pay off their debts and bring away the factors.

"But in the summer of 1642, after nine years' despairing struggle for existence, the tide began to turn. Francis Day, who had just founded Madras, visited Balasore and protested that it 'is not to be totally left.' After all, it lay within the Mughal Empire, whose settled order contrasted with the wild dynastic confusion further down the coast. The Madras Council shrank, however, from the risk, and referred the question home. Meanwhile the Company in London was exchanging the makeshift rule of Charles for the control of Parliament. In 1650 it resolved to follow the example of the Dutch and to found a settlement in Bengal itself. Yet the perils of the Hooghly river, then unsurveyed and without lights or buoys, rendered it unsafe for large vessels. The Madras Council resolved therefore to make Balasore a port of transhipment, whence cargoes should be carried in native boats round to the Gangetic delta, and so up its south-western channel, the Hooghly, to Hooghly town, about a hundred miles from the sea."

In 1657 the Madras Council for the second time resolved to withdraw their factories from the Bengal seaboard, but the settlement was saved by the policy of Cromwell, who in that year reorganized the Company on a broader basis. A commission to Bengal put down the malpractices which had sprung up and re-established the trade. Hooghly became the head agency in Bengal, and Balasore was an out-factory under its control, which was administered by a chief with three assistants or councillors, a regular subordination of authorities, and a code of rules for the conduct of life and business.

Other European settlements.

The Portuguese had, however, established themselves in the district some time before the English appeared there. They had effected a settlement at Pipli as early as 1599, and that place was their chief port on the seaboard. It was also a centre of the Arakanese pirates, who were in league with their Portuguese and whose attacks crippled the English trade. Their sloops haunted the bay, and in 1633 when the Swan was in the Bay of Bengal, some of them suddenly attacked her boat as it was being sent ashore for water, killed three of her men, and carried off the rest to Pipli, which was a great slave market. The Portuguese had engaged to keep the Bay of Bengal clear of pirates, but shamefully neglected their promise, and this was the cause of their downfall. Furious at their piratical raids and their refusal to release the numerous slaves in their service, Shāh Jahān

at last determined to make an example of them, and in 1632 besieged and took their settlement at Hooghly, enslaved or circumcised the male survivors, and sent the fairest maidens to the harems of the Imperial court. The Dutch at once stepped into the place of the fallen Portuguese and established themselves at Piplī. The English, on reaching Orissa a year later, did not at first venture to struggle with them or even with the Portuguese, who still retained a certain amount of power. The ship which the first English adventurers met at Harishpur hailed from Piplī; and as we have seen, the Portuguese 'with the assistance of some of the ribble-rabble rascals of the town' nearly made an end of them there. The English appear, however, to have been the first in the field at Balasore, where the Dutch soon followed them. It is not known when the latter first made their settlement there, but it appears that they acquired a plot of land from the Nawāb Matakīd Khān, the Governor of Shāh Shujā, who was appointed in 1645. The first mention of them occurs in 1664, when there was a dispute with the English about their respective boundaries, which was settled by the Nawāb Shaista Khān. Shortly afterwards, about 1676, the Danes also came to Balasore, and about the same time the French set up yet another factory in the town.

Capture of Balasore.

In 1686 the English settlement at Balasore was again nearly abandoned. The Court of Directors, enraged by the way in which Shaista Khān, the Viceroy of Bengal, oppressed their servants and harassed their trade, and ignorant of the strength and resources of the Mughal empire, resolved to make war upon it. They accordingly sent out a fleet of 10 ships under Nicholson, with orders to proceed first to Balasore, remove the Company's servants, and break up the factory. He was then to capture Chittagong, advance up the Ganges to Dacca, and there extort a treaty from the Viceroy by force of arms. This wild scheme was doomed to ignominious failure, for Nicholson, under stress of bad weather, was unable to put in at Balasore, and was driven northwards to the Hooghly. Here he found the English fortunes at a very low ebb. The Nawāb had driven them out of Hooghly, and, headed by Charnock, they were taking refuge in the swamps of Sūtānuti on the present site of Calcutta. The Nawāb sent an army to crush this new settlement, and the English, being forced to abandon it, moved in 1687 to Hijilī.

Charnock now resolved to take some reprisals. "The first blow was struck by the ships at Balasore. The port is situated on the Burābalang, a sinuous river doubling back upon itself in numerous loops, with an awkward bar a little more than 2 miles from its mouth. Some way up the stream occurs a

projecting promontory, which frequently appears in the records of Charnock's time under the name of the Point of Sand. The point commands the river for miles, and was armed by the Mughal rulers with a fort and batteries. West of it stood the old town of Balasore; beyond this, still further up the stream, was the rapidly growing new town where the Europeans had established their factories. The hostile measures of Charnock had alarmed the whole country round. New Balasore was alive with horse-soldiers and foot-soldiers, and every Mughal's house was turned into an improvised fortification. The ships were drawn up in dry docks of mud under the protection of the Point of Sand. The batteries were armed to the teeth with guns taken out of the vessels. But these preparations were of no avail to stay the attack of 170 British soldiers and sailors. In a single night the fort was taken with small loss. On the following day, the river being clear of hostile ships, the English easily marched up to the new town, and after a short struggle made themselves masters of the whole place, burning and destroying all before them. For two days new Balasore was given over to the spoilers. They broke into the king's custom house; they plundered the private merchants; and, returning to the old town, burnt all the shipping as it lay in the docks. Two vessels arriving at the mouth of the river, one belonging to the Prince, and the other to the Nawāb, with four elephants on her, were seized and made prizes. Satisfied that enough had been done to vindicate their honour in the eyes of the people of Balasore, the English determined to leave, but they were not allowed to get off scot-free. While waiting at the mouth of the river for a favourable wind, a long boat with a crew of 17 men, was surprised 2 miles up the country, and all the men taken except one. The heads of three of the prisoners were cut off and stuck up at Hooghly."*

Fortunately for the English, this little filibustering expedition was passed over with mild contempt by the Mughals; the Emperor Aurangzeb, who was then engrossed by his great wars in Southern India, is said to have contented himself with merely calling for a map in order to discover where Hooghly and Balasore were situated.

After this, Charnock moved up the Hooghly to Sūtānuti, where he again began to build a factory. Here in 1688 the English were found living in a few hovels by Heath, who came from England with orders to take off the survivors and sail for the conquest of Chittagong. Having taken them on board, Heath, a

* Wilson's Early Annals of the English in Bengal, Vol. i, pp. 106, 107.

hot-headed swashbuckler, made for Balasore; and after some fruitless negotiations placed the bulk of his troops on small sloops and ascended the Burábalang. The next day Charnock and those with him in the ships could hear the rattle of the English musketry answered by the booming of the enemy's pieces of ordnance. In less than three hours the great guns were silenced, and flames and smoke were seen rising up inland. Boats bringing back news of the fight soon followed. The English had landed under the cover of some clumps of coco-palms, dispersed a body of horse and foot, and with a rush carried the great battery which guarded the river and the Point of Sand, on which they had hoisted the king's flag. All the artillery and stores had fallen into their hands, and they were already shipping off the ammunition. The victors were resting on the Point, and intended to march up to new Balasore that night. Their loss was only one killed and six wounded. In the attack on the town which took place next day the soldiers, according to the peace party, committed great excesses. They made no difference between friends and foes, Christians and non-Christians, men and women, but ill-treated all alike. They failed, moreover, to rescue their countrymen, for the Governor on hearing of their approach burnt the English factory, and carried off the factors up country. They were never heard of again, and Heath sailed away to Chittagong.*

Balasore remained unoccupied by the English for some years after this, but they apparently returned after 1690, when Aurangzeb granted a new *farmán* for the re-establishment of their factories in Bengal. There is, however, no record of their fortunes until the land began to be overrun by the Maráthás. Thenceforward the same tale of the injury to trade and of the desolation caused by the Maráthá raids is constantly repeated. In 1748 we find Mr. Kelsall, the Resident at Balasore, reporting that the Maráthás had attacked the factory at Balrámgáchi at the mouth of the Balasore river, but that they had been repulsed by the Nawáb, who had pursued them into Cuttack. In 1750 the Resident complains that owing to the disturbances he could not "purchase any ready-money goods as the weavers or greater part of them have been obliged to abscond." Three years later he sent a requisition for 1,500 or 2,000 maunds of rice because of the great scarcity caused by the savages of the Maráthás who had plundered Balasore and then gone off into the "Nellegreen" (Nílgiri) hills. In 1757, according to one account, the English fugitives took refuge at Balrámgáchi on the capture of Calcutta by Siráj-ud-daula.

* Wilson's Early Annals of the English in Bengal, Vol. i, pp. 120, 121.

Marāthā Governors.

In 1756 the first Marāthā Sūbahdār, Sheo Bhat Sāntra, was sent to administer the Province, and after him there was a succession of Deputies who did their best to wring what they could out of the people. The town of Balasore itself seems, however, to have been benefited by the residence of the Marāthā officials. The suburb of Bhāskarganj was apparently named after Bhāskar Pandit, a Marāthā Faujdār, who was captured and carried off to Nīlgiri by the refractory Rājā of that small principality. Another Faujdār, Lāla Kishor Rai, is said to have founded the Lāla Bazar near Bārabāti in the town, and to have built a Bāraduāri or twelve-doored palace near that place; Motiganj, now the centre of the town and the principal market place, was established by Motīrām about 1785 to 1790; and the last Faujdār, Mayurā Pandit, commonly called Moro Pant, lived on the site where the Jagannāth temple now stands.

Outside the limits of the town, however, the peasants were at the mercy of rapacious tyrants, who stripped the country bare. The people still remember the times when bands of Bargis, as the Marāthā horse were called, ranged through the country-side, ravaging and plundering under pretext of collecting revenue. They were not bloodthirsty, their object being merely plunder, but of that they were insatiable, and their methods of securing it were barbarously cruel. All cases were tried verbally, no record of any kind being kept, and culprits were sentenced to be tied to the heels of a horse, which was then flogged through the streets. Others were bound, smeared with sugar, and exposed to the attacks of ants and other insects. Others again had their fingers tied together, and wedges of iron inserted between them. It is small matter for wonder that to this day the peasant's name for anarchy and oppression is "Marāthā Amal," and that when the English appeared upon the scene, the Marāthās were left to fight their own battles unsupported by the people.

English Conquest.

When war at last broke out with the Marāthās, it was resolved, as a part of the general operations, to drive them out of Orissa, and a small force of 3,000 men under Colonel Harcourt marched from Ganjām and took the town of Cuttack. At the same time, a detachment of 500 native troops, 21 artillerymen and four 6-pounders under Captain Morgan sailed from Fort William for Balasore. They arrived in three ships, and landed at Jampadā near Gabgāon, a village adjoining old Balasore on the east, and about 3 miles below the present town. They then advanced along the bank of the river, and owing probably to the difficult nature of the ground, were not opposed by the Marāthās till they got close to Balighāt just below Bārabāti.

Here a band of horsemen bore down on them, and in the skirmish which ensued, one European soldier was killed. The English then rushed forward and attacked the Marāthā fort, of which they soon took possession (September 21st, 1803). The Marāthās appear to have made but a faint resistance, and quickly disappeared. Immediately after this, a drum was beaten in all the bazars announcing that the English had taken possession of the province and would protect all who behaved themselves peaceably. Morgan then sent on a small detachment, which dislodged a party of the enemy and occupied Soro, and Mayurā Pandit retreated incontinently to Cuttack, plundering the ryots as he went. Another detachment of troops under Colonel Fergusson then moved from Jaleswar, arrived at Balasore without any opposition, and marched on to join the main body at Cuttack. "The inhabitants," according to a despatch* of the Marquess Wellesley, "afforded every assistance to the British troops on their march and expressed the utmost satisfaction in the prospect of being speedily relieved from the oppressions to which they had been uniformly subjected by the Marāthā Government and of being placed under the protection of the British power." A few days afterwards this prospect became a reality, for with the capture of Cuttack on the 10th October 1803 the whole of Orissa passed under the British rule.

FORMATION OF THE DISTRICT.

Balasore was made a centre of quasi-military administration for some time after the conquest, Captain Morgan being placed in charge of the district, at first merely as the officer commanding at Balasore, but subsequently as Collector, Magistrate, and Salt and Customs Agent. Under him there was a native *āmil* or collector of revenue at Balasore, and three more at Soro, Bhadrakh and Dolgrām. He exercised authority between the sea and the hill States, but to the north all the *parganas* beyond Nāngaleswar and Satmalang formed part of the old Bengal district of Midnapore, and to the south the limits of his authority were ill-defined. In 1804 he made over charge to Mr. Ker, who was designated the Collector and Magistrate, Northern Division of Cuttack, and appears to have exercised jurisdiction as far south as the Brāhmani river. Mr. Ker proceeded to make the first settlement of the country, but this settlement did not go beyond Bactā to the north, as Jaleswar was under Midnapore, and the country east of that place came under a separate arrangement. This tract of country between it and the sea was called the "Marāthā Mahāls" and consisted of the *parganas* of Patāspur, Kamardachaur and

1 being

*A Selection from Wellesley's Despatches, by S. J. Owen (1877), p. 380.

Āsia,

Bhograi, together with the smaller *mahals* of Shahbandar, Naspochaur and Kismat Katsahi. This charge was abolished 12 months after its formation, for in 1805, after completing this settlement, Mr. Ker made over charge to Mr. Webb, who was appointed Collector of all Orissa, or as it was called the district of Cuttack. For 24 years after this the whole Province formed but one district, having its head-quarters at Puri until 1816, when Cuttack was made the capital. From 1805 to 1821, Balasore was administered from Cuttack, and had no separate revenue officer; but in 1821 a Joint Magistrate was stationed at Balasore as the deputy of the Magistrate of Cuttack, his duties being chiefly the trial of criminal cases and the superintendence of police. In 1827 Balasore was constituted an independent Collectorate under Mr. H. Ricketts; and in 1828 Jajpur and Bhadrakh were attached to it, Jajpur being subsequently transferred to Cuttack. On the north, a perplexing series of transfers and retransfers of *parganas* or fiscal divisions went on for a long time between Balasore and Midnapore, some being transferred backwards and forwards as many as three times. The district finally acquired its present dimensions in 1870, when the northern boundary was defined, and the Baitarani and Dhamra rivers were made the southern limit of Balasore.

CHAPTER III.

THE PEOPLE.

Growth of population.

Prior to 1872 no regular census of the district had ever been taken; but several rough attempts were made from time to time to estimate the number of inhabitants. After the great cyclones of 1831 and 1832, in which more than 22,000 persons are said to have perished, the population was estimated at 450,000. Subsequently a large area was transferred to the district from Midnapore, and the village *chaukidārs* were ordered to report the number of inhabitants in each village. The result of this enumeration was to disclose a population of 463,750. A rough census of the inhabitants was next taken in 1840 for the Survey officers, which gave an estimated population of 651,000 souls. In 1865 the population was estimated at 732,000; and after the famine of 1866, the surviving population was estimated at 485,000.

Early estimates.

Census of 1872, 1881 and 1891.

The first census which can be regarded as in any way approximating to the truth was that of 1872, by which time the population had increased materially, owing both to the return of those who had fled from their homes during that great calamity, and to the growth natural to a people recovering during a series of prosperous years from the famine which had decimated their numbers. This census disclosed a total population of 770,232 souls with an average density of 373 persons to the square mile. If the estimate made in 1866 was correct, the advance was no less than 59 per cent. during the succeeding six years, but this rate of growth would be so phenomenal that there can be little doubt that that estimate was very much too low. In 1881 it was found that the population had increased by 22 per cent., and amounted to 945,280, the pressure of the people on the soil having risen to 453 persons to the square mile. This increase was due partly to improved enumeration and partly to a recovery from the losses caused by the terrible famine of 1866. The next decade witnessed a greatly diminished rate of progress, the total number of persons recorded in 1891 being 994,675 or 5 per cent. more than in 1881. This increase was very evenly distributed all over the district except in Jaleswar and Chāndbāli thānas. In the former thāna,

where there had been a decade of malarial fever of a very malignant type, the population was practically stationary; in Chāndbāli there was an increase of no less than 11 per cent. owing to the development of trade and the reclamation of waste land.

Census of 1901.

During the next decade conditions were generally favourable, and the only disaster was a high flood in 1900, which destroyed crops and cattle, but caused very little loss of life. The result was that in 1901 the population had increased to 1,071,197 or by 7·7 per cent. since 1891, in spite of a loss of from 1 to 2 per cent. in consequence of emigration. The population of the Chāndbāli and Bāsudebpur thānas showed the greatest development; both these thānas, which are on the sea-shore, contain much land fit for cultivation, and the absence of destructive cyclones has encouraged reclamation. Dhāmnagar in the south-east showed a slight loss of population, which, however, is probably only temporary. It was due to the destruction of the crops by floods shortly before the census, which caused many of the males to go to other districts in search of work, in order to tide over their temporary difficulties. This explanation is confirmed by the figures for each sex, the falling off being confined to males, while the female population is greater than in 1891. Throughout the rest of the district the rate of increase was uniform, varying from 7·9 per cent. in Jaleswar to 9 per cent. in Bhadrakh.

General Characteristics.

Density.

The average density of population is now 514 persons to the square mile, and it will thus be seen that the pressure of the people on the soil has increased very greatly since 1872, when there were only 374 persons to each square mile. Its extent is determined very largely by the physical aspects of the different portions of the district. Balasore at its greatest width is only 40 miles broad from east to west, and every thāna contains considerable areas of saline soil or uncultivated laterite, there being no police circle which is not either littoral or submontane. The density is as high as 662 and 591 persons to the square mile in thānas Bhadrakh and Dhāmnagar, which contain only a little hilly country and march with the fertile central plain of Cuttack; it is as low as 302 persons to the square mile in the maritime police circle of Chāndbāli, a large part of which is a prairie of high grass merging on the sea-coast in a mangrove forest like the Sundarbans of Eastern Bengal. Nowhere, however, has the growth of the people been greater than in this thāna; in 1872 it supported only 178 persons to the square mile, and the density is therefore just 70 per cent. as great as it was 30 years ago—a result due to the development of the port of Chāndbāli and to the expansion of cultivation generally.

From the fact that in the census of 1901 the number of persons born in Balasore who were enumerated elsewhere in India was 51,760, and that only 29,470 persons born elsewhere were enumerated in this district, it will be apparent that the number of emigrants is far in excess of the number of immigrants. Large numbers are attracted to the sparsely inhabited Native States forming the western boundary of the Division, where much arable land is still unoccupied, and settle there. Others go to Calcutta and its neighbourhood to serve as *pālki*-bearers, *darwāns* and labourers; natives of the district are found working as cooks and domestic servants throughout Bengal; and numerous emigrants go to the Sundarbans as cultivators and field-labourers. This overflow is, however, mostly temporary or periodic, and its most noticeable feature is the very small proportion of women accompanying the men, only 2,000 of the 19,170 emigrants enumerated in distant parts of the Provinces being women. The men mostly go for a short time in the slack season when agricultural operations are at a standstill, and return with their savings at the breaking of the monsoon in order to cultivate their ancestral holdings. The advent of the railway has naturally afforded far greater facilities for communication with the outside world than previously existed, and has greatly stimulated migration. Natives of the district employed in Bengal return home at much more frequent intervals than formerly, and, on the other hand, the number seeking employment elsewhere has greatly increased. At the last census it was found that the number of male emigrants, *i.e.*, of natives of the district domiciled elsewhere, was 4,000 more than in 1891. The volume of immigration, on the other hand, always very small, has diminished; and the greater number of immigrants come from the adjoining districts. They numbered 24,379 in 1901, while the immigrants from other parts of Bengal amounted only to 1,760 and those from outside the Province to 3,330. Migration.

There are only two towns, Balasore and Bhadrakh, with a population of over 5,000; and the total number of their inhabitants is only 39,400 or 3·7 per cent. of the population. The remainder of the people are clustered together in 3,358 villages. The people have hitherto developed no tendency to collect into cities; no new centres of industry have sprung up; and the rapid development of commerce and manufactures which is so powerful a factor in the increase of urban population, is as yet unknown. The Oriyā appears to have an inherent aversion to town life; he will not voluntarily leave his hereditary fields, and even when forced to betake himself to a town, he strives to reproduce his village life in his new surroundings. The towns are mere Towns and villages.

collections of hamlets, sometimes clustering into crowded streets and bazars, but in many places separated by clumps of trees and rice-fields. Village life goes on in the heart of Balasore, just as it does in the remotest homestead. The cows are driven forth in the morning, and come back at night. In harvest time the bullocks tread out the corn, and eager families busy themselves in piling up rice-stacks, within sight of the market-place. Even among the shopkeepers nearly every man has his little patch of land, to which he clings with all the fondness of a Hindu peasant.

On the average, there is one village to every two-thirds of a mile and the population of each is 307. The average size of a village is about 300 acres and varies from 490 acres in the Bāsudebpur thāna to about 250 acres in the north of the district; generally speaking, the villages in the south are half as large again as in the north.

RACES. The vast majority of the people are Oriyās by birth, but there is an influential minority of Bengalis, who, as zamīndārs or traders, have practically acquired a domicile in the district, or as Government servants have made it their temporary home. Along the western border there is a fair sprinkling of aboriginal hill tribes, such as Santāls and Bhumijes; and the ports of Balasore and Chāndbāli have attracted a certain number of Telugu immigrants from the Madras Presidency. The Marāthās, who held the country for upwards of half a century, have almost entirely disappeared; there is only one family of that race in the district, and that family has adopted the Christian religion.

CHARACTER OF THE PEOPLE. The Oriyā has long had an unenviable reputation as a weak, effeminate and stupid creature; and early writers almost all condemn them. It is said that they "prefer dirt and scarcity of food with idleness to cleanliness and plenty with hard labour"; that "industry and enterprise are as foreign to them as opium-eating and noon-day sleep to the English husbandmen"; that "there are few, if any, districts in India where the natives are so listless and idle as in this—as long as the poorer classes have food enough to eat from day to day, they will not exert themselves to get more or make provision for an evil hour; hence the misery, disease, and starvation occasioned by a dearth of grain".

This unfavourable estimation of their character was forcibly expressed by Stirling, who, writing in 1822, says:—"The Oorias as a nation are justly described by Abul Fazl to be very effeminate, that is they are extremely deficient in manly spirit, their figures are slight and delicate, and the costume of the males has little to distinguish it from that of the females, except the different manner of wearing the cloth fastened about the loins. They are moreover

equally ignorant and stupid. Orissa might be termed the Bœotia of India, with reference to the intellectual dullness of its inhabitants, as compared with the people of any other province. A striking proof of the estimation in which their capacity has been ever held is the fact, that in all ages and under all Governments since the downfall of the Orissan monarchy, the principal official employments throughout the province have been engrossed by foreigners—by Bengalis north and Telingas south of the Chilka Lake— owing, I really believe, in a great measure to the difficulty of selecting from its indigenous population, persons properly qualified for trusts of difficulty and importance. The mass of the people are little prone to the commission of crimes of a daring and heinous character, as might be inferred from the feminine spirit above ascribed to them; but they are well versed in all the arts of low cunning, dissimulation and subterfuge, and the love of intrigue forms a prominent feature in their character, however clumsy many of their attempts to mislead or circumvent. In justice however to the bulk of the agricultural population, it must be said that the ryots are extremely industrious, though they work with little spirit or intelligence, and altogether the Oorias of the plains, whatever their faults, are certainly the most mild, quiet, inoffensive, and easily managed people in the Company's provinces. They furnish too a valuable class of servants in whom the virtues of fidelity and honesty (according to their own conception of those qualities) are conspicuous."

Experience has proved that the character of the people given by Stirling was written in ignorance of the Oriyā character; he was too honest to misrepresent, too just to be prejudiced against them, but coming in contact only with those who under excited passions were engaged in law-suits, he did not know the people. It is true that they are ignorant, superstitious and priest-ridden, and have less natural acuteness than the Bengalis. But they are not so prone to litigiousness and deceit, and they evince more gratitude for kindness. They have proved themselves to possess great aptitude for public business, and their uprightness in offices of much responsibility and beset with very great temptation has placed them in the first rank of our native subjects for trustworthiness and honesty. To this it should be added that the Oriyā bearers are industrious, sober, faithful and trustworthy, and that they will follow a kind master to all parts of India. On the other hand, it is true that the labouring classes and the lower castes of cultivators are somewhat dull-witted, but it is doubtful if the Bihāri peasant or the Bengali ryot is mentally the superior of the Oriyā. Among the more educated classes the Brāhmans

are obstinate and bigoted, but they are of a refined and intellectual type; and the writer caste of Karans, or as they are called locally the Mahāntis, have as high a reputation for acuteness as the Kāyasths of Bihār. The old reproach of unfitness for Government employment can no longer be levelled against them. The purely foreign element has almost disappeared from among the ministerial establishment; and even the domiciled Bengali who has adopted the country as his own is losing ground before the advancing native of Orissa. Young Oriyā graduates passing out of the Ravenshaw College at Cuttack are entering the Subordinate Executive Service; and at the present rate of recruitment, there will in a short time be a staff of Oriyā officers sufficient for the requirements of the whole Division.

Generally speaking, the people are kindly and good humoured, easily controlled and remarkably law-abiding; they are given only to committing the pettiest of crimes, and in many ways recall the old idea of the mild Hindu. Outside Orissa they have a reputation for good work as domestic servants, peons and coolies; and their readiness to migrate and find employment as carpenters, punkah-pullers, *pālki*-bearers and in other kinds of labour requiring physical rather than mental capacity seems to show that they are not altogether sunk in the stagnation which earlier writers have attributed to them. Even the literate classes, however, display a want of enterprise, slowness, and hopeless conservatism which are in marked contrast to the versatility of their Bengali cousins; and an inborn love of ease and dislike of hard work appears to permeate all classes.

In justice to the Oriyās it should be remembered that for ages they have been a conquered nation, and that within the last few centuries they suffered at the hands first of the Mughals and then of Marāthā conquerors. From the end of the 17th century they were continually harried and oppressed; and miserable as their lot had been under the Mughals, it was worse under the Marāthās. The misrule of these marauders presents a dismal scene of extortion, desolation and rapine; their cavalry harried the country at stated periods each year; and, to quote Stirling's Account, "their administration was fatal to the welfare of the people and the prosperity of the country, and exhibits a picture of misrule, anarchy, weakness, rapacity and violence combined, which makes one wonder how society can have kept together under so calamitous a tyranny." It would have been strange if the Oriyā character had not been affected by this tyranny; and it is not surprising that the bitter experience of their forefathers should have discouraged thrift, promoted

improvidence, and tended to make the people a feeble and timid race.

There has also been another influence at work which accounts very largely for their want of spirit and enterprise. From time immemorial they have been a priest-ridden race, kept in subjection by the Brāhmans and subject to all the paralyzing influences of religious superstition and caste prejudice. Nowhere else do the ancient caste rules exercise such an influence. Men following precisely the same occupation are sometimes separated by so vast a social gulf that the slightest bodily contact with each other brings pollution; and the highest cannot touch any article that the lower has handled until it undergoes purification. Not only had the Brāhman the monopoly of education, but no one outside the priestly caste might plant even a coco-nut tree. These profitable trees were only planted by non-Brahmanical hands after the advent of the missionaries, and the native Christian who had been the first to break the immemorial custom was regarded for many years as a man lying under the wrath of the gods.* An equally striking instance of the strength of caste prejudice is the existence of the caste, called Chhatra-khia, which is made up of the people who lost their caste in 1866 for eating in relief-kitchens (*chhatra*). The caste is divided into an upper and lower sub-caste—the former comprising Brāhmans, Karans, Khandaits and Gop-Goālās, the latter consisting of the castes ranking below these in the social scale. Members of each sub-caste marry within that group, irrespective of the caste to which they originally belonged; but no intermarriage is possible between members of the two sub-castes.

A third important factor in the development of the national character has been the liability of Orissa to physical calamities. This has been largely instrumental in promoting thriftlessness and idleness. The ruin of crops and houses by cyclones, the loss of life and destruction of property caused by storm-waves, the drought following short rainfall and the floods which are due to its excess, all these are calamities, the very prospect of which induces improvidence, while their occurrence results in indebtedness and poverty. In these circumstances, it is perhaps not surprising that the ryot, whom the inclemency of the seasons may deprive of half his produce in any year, should exhibit an oriental fatalism and show little desire for progress.

In conclusion, the following remarks may be quoted from the report of the Settlement Officer, Mr. D. H. Kingsford, I.C.S., who had exceptional opportunities of studying the character of the

* See Orissa, by Sir W. W. Hunter, Vol. ii, pp. 129—141.

Balasore ryots. "Even less industrious than those of Cuttack, they have been truly described as unwilling to do more work than will provide them with mere maintenance. Their general indebtedness and the extent to which they have subdivided their holdings are glaring instances of their improvidence. Much inferior to the Bengalis in enterprise and energy, it is doubtful whether, had they such a city as Calcutta in their midst, they would appreciate the opportunities offered by its proximity for the improvement of their circumstances to an extent at all comparable with the business capacity of the Bengali ryot. It is difficult to conceive them abandoning the cultivation of their lands to engage in industries such as those which have developed amongst the cultivators of Bengal.

"It is true, however, that outside Orissa the Oriyās have gained, as domestic servants, as carpenters, as gardeners, as cultivators and as hard-working coolies, a reputation which appears to be quite foreign to their character at home. Perhaps this is due to the fact that a process of natural selection causes the emigrants to be more enterprising than their stay-at-home relatives, and better fitted to adapt themselves to altered conditions. But, if these circumstances be more closely examined, it will be found that the emigrant Oriyās have not supplanted the Bengalis in any of these occupations; they have merely taken up those which the Bengalis, having found more lucrative professions, had abandoned. Thus many well-to-do ryots in Chinsura and other places employ Oriyās to cultivate their lands, while they themselves engage perhaps in dairy farming, and take in their supplies each day upon the milk-train to Calcutta. Nearly all respectable native families in the districts neighbouring Calcutta employ Oriyās as domestic servants, because they cannot obtain Bengalis except on prohibitive terms. The Bengal carpenter of Calcutta has left to the Oriyā almost a monopoly of the plainer descriptions of work, such as the making of *jhilmils* and door-frames, and has himself gone a step higher, and shares with the Chinaman the manufacture of finer work in the shape of cabinets and ornate furniture. Employment as coolies in the coal-yards, as punkha-pullers, and in the endless other pursuits of unskilled labour, has been deserted by the Bengali, who has shewn himself capable of duties requiring more intelligence and consequently better paid. Thus, though the Oriyā in Bengal is a better servant, a better carpenter and a better cooly than in Orissa, he cannot compete with the Bengali upon the latter's ground.

"When the valour with which the peasant militia of this district repulsed the early Muhammadan invasions, and the courage

and fearlessness they exhibited in 1730, when, ... their homes and country, they subjugated Bihār, are con... it must be admitted that the decline in the military spirit an... this people is an extraordinary point in the development of their character. Though a few years ago orders were passed for the enlisting of Oriyās in the wing of a Madras regiment quartered at Cuttack, none were found suitable or willing for the employment. Crimes of violence are most rare amongst them; they are generally peaceful, law-abiding and submissive. I do not wish to speak contemptuously of the Oriyā character, for there are many features of it, such as their friendliness, good humour and kindliness and hospitality which they display to each other, which denote that they are not at all deficient in the domestic virtues. Their aversion to town-life and education, and that which the Brāhmans at one time showed for Government employ, mark at any rate a sturdy conservatism which is preferable to the abandonment of moral standards, sometimes induced by too rapid development of education and civilization."*

The great majority of the people speak Oriyā,† or as it is sometimes called Odrī or Utkalī, *i.e.*, the language of Odra or Utkal, both of which are ancient names for the country now called Orissa. Oriyā, with Bengali, Bihāri and Assamese, forms one of the four speeches which together make up the eastern group of the Indo-Aryan languages. Its grammatical construction closely resembles that of Bengali, but it has one great advantage over Bengali in the fact that, as a rule, it is pronounced as it is spelt. There are few of those slurred consonants and broken vowels which make Bengali so difficult to the foreigner. Each letter in each word is clearly sounded, and it has been well described as "comprehensive and poetical, with a pleasant sounding and musical intonation, and by no means difficult to acquire and master." The Oriyā verbal system is at once simple and complete. It has a long array of tenses, but the whole is so logically arranged, and built on so regular a model, that its principles are easily impressed upon the memory. It is particularly noticeable for the very complete set of verbal nouns, present, past and future. When an Oriyā wishes to express the idea embodied in what in Latin would be called the infinitive, he simply takes the appropriate verbal noun, and declines it in the case which the meaning necessarily requires. As every infinitive must be some oblique case of

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* See also the account of the material condition of the people in Chapter viii.

† This account of the Oriyā language has been condensed from Dr. Grierson's Linguistic Survey of India, Vol. v.

follows that Oriyā grammar does not know the infinitive mood at all. In this respect Oriyā is in an stage of grammatical development than even classical Sanskrit, and, among Indo-Aryan languages, can only be compared with the ancient Sanskrit spoken in the Vedic times.

The archaic character, both of form and vocabulary, runs through the whole language, and is no doubt accounted for by geographical position. Orissa has ever been an isolated country bounded on the east by the ocean, and on the west by the hilly tracts inhabited by wild aboriginal tribes. On the south the language is Dravidian and belongs to an altogether different family, while, on the north, it has seldom had political ties with Bengal. On the other hand, the Oriyās have been a conquered nation. For eight centuries they were subject to the kings of Telinga, and, in modern times, they were for fifty years under the sway of the Bhonslas of Nāgpur, both of whom left deep impressions of their rule upon the country. On the language they imposed a number of Telugu and of Marāthī words and idioms, which still survive. These are, so far as we know, the only foreign elements which have intruded themselves into Oriyā, except the small vocabulary of English court terms, and a few other English expressions, which English domination and education have brought into vogue.

In some parts of Balasore, however, there is a tendency to use Bengali words and idioms partly owing to the inter-communication with Bengal, and partly to the fact that a number of Bengalis have been settled in the district for some generations. In former times sales of Orissa estates for arrears of land revenue were held in Calcutta, and the purchasers were frequently Calcutta Bengalis who settled in Balasore. These Bengalis and their descendants have developed a curious jargon of their own, their ancestral language being interlarded with Oriyā and Hindī expressions. Owing to their frequent use of the word *kare*, a corruption of the Oriyā *kari*, their speech is vulgarly known as *karā* Bengali; and this mongrel language has in its turn reacted on the local Oriyā.

Oriyā is remarkably free from dialectic variation. The well-known saying, which is true all over the north of India, that the language changes every 10 *kos*, does not hold in Orissa. In Orissa proper, *i.e.*, in what is known as the Mughalbandi, which consists of Cuttack, Purī and the southern half of Balasore, the language is one and the same. On the other hand, the Oriyā of North Balasore shows signs of being Bengalized, and as we cross the border between the district and Midnapore, we find at length